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THE ANTAGADA-DASĀO AND
ANUTTAROVAVĀIYA-DASĀO

Translated from the Prakrit

BY

L D BARNETT, M A , Litt D

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INTRODUCTION

THE Jain Church, two of whose scriptures are translated in the following pages, has a history as singular as its creed. Created, or at least reconstructed, by Mahavira Naya patte in the fifth century before Christ, it spread rapidly over the whole of India, a companion and rival of its younger sister Buddhism. Its former greatness may be still traced in the lands north of the Vindhya Mountains by the Jain communities dwelling in most of the centres of culture. But it developed most powerfully in the Dekhan. It found an early home in Maisur, and it proved its gratitude nobly, for the classical literature of the Kanarese language begins with a great series of Jain scholars and poets. In the Tamil country it was equally active, zealously sharing in the highest culture of the age, the noblest of Tamil poems, the *Jivaka cintamani*, is a Jain work, as are several other Tamil classics. And in the presidency of Bombay the literary and social influence of the Jains has been, and still is, very great. Nevertheless, in spite of this history and in spite of the fact that they are still a rich and honoured community,¹ they have been until recent years almost wholly ignored by European students. Sometimes they have been confused with Brahmanic Hinduism, more often with their Buddhist brethren, who hence have obtained more credit than is due to them for the softening of the heart of India. But

¹ Their numbers according to the latest census were 1,934 140

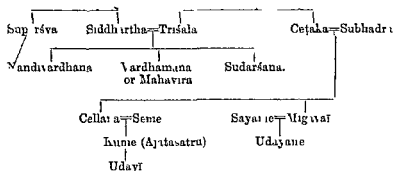
neither the political, nor the literary, nor the religious history of India can ever be written until an exact study has been made of the parts played therein by both these great Churches

The Jain Church, like the Buddhist claims immense antiquity According to its traditions it has passed through twenty three periods, and is now in the twenty fourth, dating from the apostolate of Mahavire Naya putte, or Vaddhamane (in Sanskrit Mahavira Jnatr putra or Vardhamana) whom we shall frequently meet in the following pages under the title of "The Ascetic (*sitha*)" The Sanskrit names of his predecessors are in their traditional order of time, as follows Itabhanatha, Ajitanatha, Sambhavanatha Abhinandanatha Sumatinatha Padma prabha Suparsvanatha Candraprabha Suvidhinatha or Puspadanta, Sitalanatha Sreyamsanatha Vasupujya svami Vimalanatha, Anantanatha Dharmanatha Santinatha, Kunthunatha Aranatha Mallinatha Munisuvrata svami Neminatha Aristanemi (whom we shall meet in the following pages under the Prakrit name Ariththanemi), and Paravanatha Naturally these names are merely legendary, with the possible exception of the last for it seems quite probable that the movement of Mahavire was essentially a reformation of an existing fraternity of Purvanathiya monks }

The Naya putte family was an aristocratic one They were *ksatriyas* dwelling chiefly in Kolliga near the ancient city of Vesali or Vesali¹ and Mahavire was the younger son of one of their rajahs His father Siddhirtha was married to Trisala or Videhadatta (Vadehi) sister of Cetaka or Cedaga (Jiyasattu), King of Vesali and of Cetaka's daughters Cellana married Bimbisara or Senie (Srenika), the great King of Magadha while the other Migavati (Urgivati) married Saynie or Satnika of Kosamb The family was thus closely connected with some of the

¹ Apparently the city of Vesali comprised Vesali proper Ku Japura and Van jaguna, which occurs in the present texts. See Hoernle's *Ursaga dasie* translation p 4

noblest houses of Eastern India, and Mahavira, who was born, according to tradition, in 599, and died in 527 B.C., had a brilliant political career open to him



His tastes, however, led him in another direction. To one of his grim temperament religion offered a more honourable career than courts, and the prospect of pontifical power was attractive to an ambitious younger son. At the age of thirty he took the vows, and entered an ascetic fraternity observing the rules traditionally ascribed to Parśvanatha. After a short time he left them, and established a severely ascetic brotherhood, claiming direct spiritual descent from Parśvanatha and his legendary predecessors. These *Vipranthas*, or *Vipranthas* as they were called—the word means 'loosed from bondage'—became numerous in Bihar,¹ and thence spread their doctrines over the rest of India.

The Jain creed is based upon the formula of the 'Nine Verities' (*nava tattva*), namely, 'Soul Non-soul, Influx, Exclusion, Dissipation, Imprisonment, Release, Merit, Sin. As in the Brahmanic and Buddhist creeds, the Jains postu

late an infinite number of souls (*jīva*), wandering from birth to birth in accordance with their "works" in former incarnations. "Work" (*karma*) is a physical force which by its "influx" (*āśrava*) into the soul defiles its ideal purity until its "dissipation" (*nirjirā*), and it is the duty of man to cleanse his soul from this "imprisonment" of matter by penances, religious exercises, and godly life, to the end that it may be finally released and dwell for ever apart from physical influences, in a condition of absolute knowledge and bliss.¹

Souls are either immobile or mobile. The former are those in earth, water, fire, wind or air and vegetation, all of which contain tiny souls. All other forms of life contain "mobile" souls, and it is a sin to harm wilfully any soul. Hence the whole of Jain practice is guided by a morbid fear of doing hurt even to the lowest of living things. The orthodox monk dare not eat green vegetables or such as contain seeds², during the rainy season he must refrain from travelling, and at all times as he walks along a path he must examine the ground in front of him, for fear of treading upon vermin. Even his lawful food must be carefully scrutinised lest it contain some tiny living thing, and many carry cloths over their mouths for fear of swallowing insects inadvertently.³ This morbid view of life has for its logical conclusion the love of death. The ideal of the Jain devotee has always been to cleanse his soul of all the material influences arising from "works," and then to starve himself to death thus ensuring the eternal salvation of his soul. The two scriptures which are translated in the following pages are for the most part merely a dreary list of legendary devotees who "saved their souls" in this way. And this grim ideal has not failed to bear fruit. The stone-cut records of the holy places of Jainism tell many a tale of devotees who have thus done themselves to death. To me there seems to be an infinite pathos in these gloomy stories of gentle souls who have cut

¹ See further Appendix III.

² See pp. 42, 43.

³ See p. 64.

short the fitful fever of their life in a ghastly parody of ' the hope of a blessed resurrection "

In the Jain Canon—which, we may remark, is acknowledged only by the Svetambara branch of the Church, and is not accepted as authoritative by the Digambaras, who branched off from the parent stock about two centuries after the death of Mahavire—the *Antagada dasa* and *Anuttaravavaya dasa* form the eighth and ninth *Angas* respectively¹ In themselves they have little literary merit Their themes and their style are alike frigid, mechanical, and dreary in the extreme But one or two stories and many of the minor details have a real intrinsic interest, several of the characters are historical, and, above all, their language—the old Magadhi Prakrit—is a rich mine for the seeker of philological treasures Some day, when the whole of the Jain scriptures will have been critically edited and their contents lexically tabulated together with their ancient glosses they will throw many lights on the dark places of ancient and modern Indian languages and literature

One of the most curious features of the Jain scriptures is the mechanical character of their verbal structure A vast number of phrases, sentences, and whole periods recur again and again with mathematical regularity, but instead of being written out in full, they are usually abbreviated, the first and last words only being given, with the word *jata* (' until ') to denote the intermediate words, and often even this stenographic symbol is left out In the following pages I have given the full translation of these omitted passages in square brackets when they occur for the first time, when they recur again I have marked the abbreviation usually by three dots, and rarely by a literal rendering

The same spirit of economy appears in the manner in which the Jain editors treat parallel stories A consider

¹ An analysis of both is given by the late Professor Weber in his *Indische Studien* vol. xvi and his *Vorlesungen der Sanskrit und Prakit Handschriften* of the Berlin Library

able number of the scriptural narratives being exact duplicates of one another, the reader often finds a tale broken off with the curt statement that he will find the rest of the story in another book, told of another person. Thus the story of Goyame in the first lesson of the Antagaḍa dasao has to be pieced together from several sources. The text of the Antagaḍa dasao gives it only as far as the dream of Dharinī from that point to the list of wedding presents it has to be taken, *mutatis mutandis* from the Bhagavati book xi, then after two short paragraphs taken respectively from the Antagaḍa dasao and the Bhagavati the Naya dhamma kaḥi supplies the whole of the material until the taking of the vows, then the Antagaḍa dasao gives a little more and finally the rest of the tale until the conclusion is taken from the Bhagavati. For the story of Goyame I have translated the whole of these *disjecta membra* in the later narratives the reader will be satisfied with a mere reference.

As yet the only Jain scriptures that have been critically edited are the Uvasaga dasao published by Dr Hoernle and the Oṇavaya dasao edited by Professor E. Leumann. It has therefore been necessary for me to constitute a provisional text of the following books from the materials at my disposal. These were for the Antagaḍa dasao two manuscripts in the British Museum (Or 2100 and 5129) and another kindly lent from the library of the Indian Institute at Oxford, together with a printed edition of little merit published at Calcutta in 1875 by Satyavata Samaram and an almost worthless lithograph that appeared at Bombay in 1893. The first second fourth and fifth of these contain Gujarati glosses, the fourth has also the Sanskrit gloss ascribed to Abhayadeva. The materials for the Anuttaravaya dasao are enumerated in Appendix I in which I have been induced by the lexical interest of the story of Dhanīe to print the Prakrit text of the whole book in a tentative form.

The works to which reference is most frequently made in the notes are

Bhag. = Bhagavatī-sūtra, with Abhayadeva's Sanskrit commentary, a Gujarati paraphrase, and a partial Sanskrit interpretation, published at Benares in 1882.

Nāy. = Nāyā - dhamma - kāhā (Jnātī - dharma - kathāh), edited with Abhayadeva's commentary and a Gujarati paraphrase at Calcutta in 1876.

Ov. = Oṣāṅga - dasāo (Oṣāṅ, or Aupāṅtika - dasāh), edited by Professor Leumann in vol. viii. of the *Abhandlungen* of the Deutsche Morgenlandische Gesellschaft.

Uvās. = Uvāsaga - dasāo (Upāsaka - dasāh), edited by Dr. Hoernle in the Bibliotheca Indica.

Na hi sandhya vijānati garbha-prasava-redanam: only those who have worked in this field know how toilsome it is. Manuscripts, even the best of them, are full of corruptions and distortions of words; the words themselves, even when correctly transmitted, are often obscure, and for their interpretation we are in most cases dependent upon traditions which are sometimes doubtful and not seldom themselves obscure, especially when conveyed in crabbed archaic Gujarati. The consideration of these difficulties will, I hope, induce the reader to regard with some degree of indulgence the many shortcomings of this book.

And lastly I would discharge a debt of gratitude to three friends. To Mr. F. W. Thomas the inception of this work is due; Dr. Hoernle, the honoured *doyen* of Jain studies in Europe, has read through the proofs and kindly sent me several important corrections and additional notes; and in the study of the vernacular glosses my colleague Professor Blumhardt has often lent me generous aid.

*Gaṛiṣṭho 'py eva sauharṣe layam eti paṛiśramah
Mahāi trāgñi-jalane l gñam karmeta duhl rām.*

ANTAGADA-DASÃO.

THE FIRST CHAPTER.

In those days, at that time, there was a city named Camp: ¹ [‘It was splendid, tranquil, and prosperous City folk and country folk alike were happy there It was thronged with population Its field bounds were turned up by hundreds and thousands of ploughshares, and displayed far reaching pleasant dykes ² It abounded in troops of cocks and capons, it was full of sugar cane, wheat, and rice crops, and it swarmed with oxen, buffaloes, and rams Shapely⁴ temples, tenanted by damsels, were plenteous therein ⁵ It was free from bribers, torturers, brigands, robbers, and thief takers, comfortable and without offence It was liberal in alms giving, a home of secure and pleasant life, ⁶ dense with many millions of citizens, content and happy It was haunted by actors dancers rope walkers,⁷

¹ The modern Champapur near Bhagalpur

² The following description is supplied from the *Oravāi* § 1 Our texts read simply There was a city named Campa a sanctuary Punnabhadde a wood (some MSS add description)

³ *Hala saya sakassa samkappa vikappa lattha panatta seu simi* The Comm gives several other slightly different explanations

⁴ *Ayiratanta* which may also mean ‘figured’ or ‘observing religious duty’

⁵ There are two variants for this description (1) Abundant in temples of the Arhats and homes of the folk, (2) ‘Abundant in fine sacrifices, figured temples, and *jua*-houses (a pun on *yupa* and *dutana*)

⁶ Some texts add here ‘to sectaries and householders

⁷ *Jalla* glossed *varatra klelaka* with the alternative ‘royal panegyrist

wrestlers, boxers, jesters, reciters, jumpers,¹ ballad singers² story tellers, pole dancers, picture showmen,³ pipers, lute-players, and clappers in plenty. It had excellent pleasancess, parks, wells, pools, lakes, and ponds⁴ Its moat was broad on top and cut deep down It was solidly built, and hard to enter-by reason of discs, clubs, maces, barriers drop blocks,⁵ and double doors It was surrounded by a wall bent in a curve like a bow, and decorated with cornices arranged in circles Its bastions, rampart paths, doorways, gates, and arches were lofty, its high-roads duly divided Its gate bars and bolts were stout, and fashioned by skilful artificers It contained markets and bazaars thronged with craftsmen, content and happy It had open places,⁶ junctions of three, four, or more roads,⁷ and markets for goods, adorned with divers sorts of treasures⁸ It was very delightful Its highways were thronged with princes It was crowded with numbers of fine horses, fiery elephants, and troops of chariots with palanquins⁹ and litters, and with cars and carriages Its waters were brilliant with beds of lotuses whose buds were newly burst ing into bloom, and it was fully decorated with fine white palaces It was a sight to be looked upon with open eyes, comforting, pleasant to the gaze, agreeable and comely

Outside this city of Campā, to the north east thereof, was a sanctuary named Punnabhadde It was of ancient

¹ Or 'divers'

² *Liṣaga* glossed as 'singer of *ṛisāhas*,' or 'one who cries *jaya* / or else a *bhūda* or buffoon

³ *Mankha* a class of beggars who earn a living by showing a picture The heresiarch Gosale Mankhaliputte got his second name from his father's trade as a *mankha* (Bhag xv 1)

⁴ Some MSS add 'having the splendour of the park Nandana (the pleasancess in Indra's heaven)

⁵ *Sayagghī*, glossed as 'large poles or blocks swung aloft In modern Sanskrit *śataghnī* signifies a cannon

⁶ *Siṅgalaḡa* a triangular open space

⁷ *Tiga* is a *trivium*, *caṅkka* a *quadrivium* *caccara* a place where many ways meet

⁸ *Vasu*, there is a variant *vattī* 'objects

⁹ *Sīya*, Sanskrit *śibikā*, a litter with a peaked hood

origin, told of by men of former days, old, renowned, rich,¹ and well known. It had umbrellas, banners, and bells, it had flags and flags upon flags to adorn it, and was provided with brushes.² It had daises built in it, and was reverentially adorned with a coating of dry cow dung, and bore figures of the five fingered hand painted in go-irsa sandal, fresh red sandal, and Dardara sandal. There was in it great store of ritual pitchers. On its doorways were ritual jars and well fashioned arches. Broad rounded long drooping masses of chaplets lay in it below and above, and it was filled with appertaining bunches of fresh sweet smelling blossoms of the five colours³ scattered therein. It smelt pleasantly with the shimmering reek from incense of kaliguru, fine kundurukka and turukka⁴ and was odorous with sweet smelling fine scents, a very incense wafer. It was haunted by actors, dancers, rope walkers, wrestlers, boxers, jesters, jumpers, reciters, ballad singers, story tellers, pole dancers, picture showmen, pipers, lute players, snake charmers,⁵ and minstrels. Its fame was widely spread among many populations of town and country. It was meet for the prayers and supplications of many prayerful folk, meet for worship, celebration, veneration offering, largesse,⁶ and respect meet to be waited upon with

¹ *Vittie* either possessing substance, or giving a livelihood to those under its protection. There is a variant *hattie* famous.

² *Loma hattia* the brushes (usually bunches of peacock's feathers) for wiping the road and seats so that the devotees may not tread or sit upon vermin and so do harm to a living thing.

³ Black white blue yellow and red.

⁴ *Kil guru* is the *Agaru agallochum*. *kundurukka* is *Boswellia thurifera* (*B serrata*). *turukka* (Sanskrit *turushka*) is either *Liq ti da bar orientale* (*silaka* vernacularly *ularas*) or *Schrebera swietenoides* (Sanskrit *gl a tip tala*) or the resin of *Pinus longifolia* (Sanskrit *sriv isa*).

⁵ So the Gujarati version. The Sanskrit gloss is *bhogi* or *bhojaka*. The original is *bhuyaga*.

⁶ The Comm. explains that worship (*accara*) is by means of incense etc. celebration (*vanda a*) by hymns veneration (*namokhara*) by prostration offering (*puj*) by gifts of flowers and 'largesse' (*sallara*) by gifts of garments.

courtesy as a blessed and auspicious sanctuary of the gods, divine, truth telling truth-counselling¹ Miracles were manifested therein and it received shares in thousands of sacrifices Many people came to worship the sanctuary Punnabhadde²

This sanctuary Punnabhadde was encompassed round about by a great wood This wood was black and of black lustre, blue and of blue lustre, green and of green lustre, cool and of cool lustre, soft and of soft lustre, warm and of warm lustre, black and of black shadow, blue and of blue shadow, green and of green shadow, cool and of cool shadow, soft and of soft shadow, warm and of warm shadow, of thickly matted shadow, pleasant like a mass of mighty clouds

The trees thereof were right of tap roots, upper roots, stems bark, branches boughs leaves flowers, fruit and seed, well grown in due order, agreeable, and ripened into roundness They had single stems, many branches many boughs lesser boughs, and twigs They had thick broad, round trunks that could not be compassed by the full extent of many fathoms³ They had leaves neither bitten into holes nor thinly set nor drooping⁴ nor blighted and the outworn yellow foliage was swept away from them Deep with the gloom of the masses of their fresh green glistening leafage they were a goodly sight Their fine sprouting tips were adorned with fresh young leaf buds issuing thence, with soft and brilliant quivering shoots,

¹ *Saccor e* the Comm explains as *satyabhila* a surely satisfying desire or *satja seta* surely repaying service It may also mean as the Guj suggests *satya upaja* sure in effecting its ends this is supported by the doublet *sacca ppabhise*

² Reading *agama pu nabladda cejam punnabhadda ce jam* Abhavadeva explains the repetition as due to pious ecstasy more probably it is modelled upon the repetitions of final words in Vedic literature Professor Leumann reads *agama pu a bhadda-ce jam p* apparently understanding a paronomasia, the sanctuary P whose sanctuary was blessed and full of lodgings

³ *Nara-tama* man fathom the distance between the outspread arms of a fully grown man viz six feet

⁴ Or perhaps wind swept

In this wood was a broad mid-space. Therein, it is related, was a great and fine aśoka-tree.¹ It had its roots pure with kuśa² and vikuśa grass. It was right of tap-root³ . . . comely.

This fine aśoka-tree was encompassed round about by many other trees—tilakas, lakucas, chattropas, śirīṣas, saptaparnas, dadhiparnas, lodhras, dhavas, sandal-wood trees, arjunas, nīpas, kuṭajas, kadambas, savyas, panasas, pomegranates, śālas, wine-palms, tamālas, priyakas, priyangu, puropakas, rūja-vṛkṣas, and nandi-vṛkṣas.⁴

These tilakas . . . nandi-vṛkṣas had their roots pure with kuśa and vikuśa grass. They were right of tap-root . . . comely.

These tilakas . . . nandi-vṛkṣas were encompassed round about by many creepers besides—padmaka-creepers, nāga-creepers,⁵ aśoka-creepers, campaka-creepers, mango-creepers, forest-creepers, vāsantikā-creepers, atimuktaka-creepers, jasmine-creepers, and 4yāmā-creepers.⁶ These padmaka-creepers were always in blossom . . . comely.⁷

¹ A fuller description is inserted in some texts. The *aśoka* is the *Jonesia asoka*.

² *Kuśa* is the well-known *Poa cynosuroides*; *vikuśa* is unknown.

³ The dots show that the further description or enumeration is to be supplied from above.

⁴ The names of these trees are given in their Sanskrit form. The *lakuca*, *śirīṣa*, *saptaparna*, *lodhra* and *dhava* seem to be the *Artocarpus lakucha*, *Acacia sirissa*, *Alstonia scholaris*, *Symplocos racemosa*, and *Grislea tomentosa* respectively; the *arjuna*, *nīpa*, *kuṭaja*, *kadamba*, *panasa*, *śāla*, *tamāla*, and *nandi vṛkṣa* may be respectively *Terminalia A.*, *Izora bandhuca*, *Wrightia antidysenterica*, *Nauclea cadamba*, *Artocarpus integrifolia*, *Vatica robusta*, *Xanthorrhymus pictorius*, and *Cedrela Toona*. *Priyangu* is usually identified with panic-grass (*Panicum italicum*).

⁵ The *nāga* is *Mesua roxburghii*.

⁶ The *campaka* is *Michelia champaca*; *vāsantikā* is perhaps *Gaertnera racemosa*; *atimuktaka* is either *Dalbergia ougeinensis* or *Diospyros glutinosa*.

⁷ Two paragraphs of further description are quoted from here. They are found however in no MS. of the *Oṣavāi*, and seem to be interpolated.

Underneath this fine aśoka-tree, somewhat close to its trunk, was, it is related, a large dais of earthen blocks.¹ It was of goodly proportions as to breadth, length, and height; and it was black, with the hue of an anjana,² a cloud, a sword,³ a lotus, the silken robe of the Ploughshare bearer,⁴ an akaśa-keśa,⁵ a soot-collector,⁶ cart grease,⁷ a section of a horn, a ristaka gem, jack-fruit,⁸ an asanaga,⁹ a sana stalk,¹⁰ a mass of blue lotus petals, or the flower of flax,¹¹ with the colour of a heap of emeralds, sapphires, kaditra-skins, or pupils of the eye. It was smooth and massive, eight cornered, like the face of a mirror, very delightful, and variously figured with wolves, bulls, horses, men, dolphins, birds, snakes, elves, ruru-deer, śarabha-deer,¹² yak oxen, elephants, forest creepers, and padmaka-creepers. It felt as though it were of deer-skin, of rūta, of bura, of butter, or of tula.¹³ It was shaped like a throne, and was comforting . . . comely.]

In those days, at that time, there arrived the reverend

¹ See Hoernle's translation of the *Uvāsaga dāśīo*, p. 107

² An unknown tree

³ So according to the Calcutta edition of the *Oṅvavai* which reads *anyana ghana kavuna*. Leumann's text gives *anyanaga rima* (dried fruit of the *anyanala*.)

⁴ Viz., Baladeva.

⁵ Unknown. The Guj glosses it as 'black hair of the head' but probably it is some kind of plant.

⁶ *Kajjalangi* explained by the Gujarati as *kajal harau*, *kajh dau* — i.e., an earthenware cover fixed over a lamp to collect the soot.

⁷ *Khanjana*, glossed by the Guj as *gidla nau umgan* 'cart grease'. Leumann translates it 'wagtail'.

⁸ *Eugenia jambolaria*, the 'rose apple'.

⁹ The *byaka* (*Citrus welica*), according to Abhayadeva, but Jacobi takes *asana* as *Terminalia tomentosa*.

¹⁰ Probably *Crotolaria juncea*, but perhaps *Bignonia suaveolens*.

¹¹ *Atasi*, probably *Linum usitatissimum*, but possibly *Crotolaria juncea*.

¹² Represented with eight legs.

¹³ *Ruta* is some kind of cotton (*karpasa pakṣma*, 'cotton-down,' Comm. on Bhag., f. 942), *tula* is a light sort of cotton, *bura* is connected with the Sanskrit *badara*, the Hindi *ber*, Gujarati *bor*, the fruit of the *Zizyphus jujuba*.

Elder Suhamme.¹ [²He was endowed with birth, with rank, with strength, shapeliness, refinement, knowledge, vision, and right conduct,³ and lightness,⁴ vigorous, splendid, brilliant, glorious; he had overcome wrath, pride, guile, and last, overcome the bodily organs, sleep, sufferings⁵; he was free from the love of life and the fear of death; he was eminent in mortification, eminent in virtue, and likewise in particular and general duties,⁶ self-repression,

¹ Suhamme, in Sanskrit *Sudharmā*, was one of the eleven *gana-dharas* taught by Mahāvire himself, and placed at the head of his church. He succeeded the latter in the pontificate, and was followed by Jambu.

² The additional matter in this paragraph is taken from the *Nīya dhammakahā* (Calcutta edition, 1877), p. 15 *et seq.*, *mutatis mutandis*. The texts of the *Antagada dasā* do not indicate that it is to be inserted here, but in any case it is understood, like many similar passages.

³ The Jain religion is formally classified under the three heads of 'right knowledge' (*samyag jñāna*) 'right vision' (*samyag darśana*), and 'right conduct' (*samyak caritra*). The first of these is perception of the nine *tattvas*, or verities (viz., soul, non soul, *āsrava* or infection of soul, *samvara* or hindrance of *āsrava*, *nirjara* or dissipation of *āsrava* imprisonment of soul in material conditions, redemption of soul, righteousness, and sin), and consists in the exercise by the soul of its quality of determinate intelligence. In the second the soul comprehends these principles in intuitive faith.

⁴ A state in which one is very slightly weighed down by the physical body.

⁵ On the term *parisaha* see Hoernle's translation of the *Uvasaga-dasā*, p. 81, and Appendix, p. 47, *Tattvārtha sūtra bhāṣya*, ix. 8.

⁶ The monk's 'particular duties', *karana*, are those with a special motive. They are (1) *pinḍa-śuddhi*, correctness in collecting food and in equipment, (2) 5 *saṃmitis*, or cautions — *īryas*, walking by daylight along a beaten track, with eyes keeping watch over four hands distance before the feet, and avoiding roads of bad repute, *bhasas*, brevity, simplicity, and propriety of speech, *eśanas*, propriety in receiving alms, *adāna-nikṣepas*, caution in taking up or laying down a board, vessel, robe, etc., *pariśhapana*s, relieving the needs of nature where there are no living creatures, (3) the twelve *bhāvanas*, or exercises of the spirit, (4) the *pratimās*, a series of mortifications (see below, and Hoernle's translation of the *Uvasaga-dasā*, p. 45, and Appendix, p. 40), (5) *indriya-nirodha*, keeping the organs of sense from their natural objects, (6) the three *guptis*, or restraints of mind, speech and body, the last including *padālehana*, or examination of a

decision, simplicity, gentleness, lightness, forbearance, heedfulness, freedom,¹ knowledge, magic lore, continence, scriptural lore, rules, and vows, truth, purity, knowledge, vision, and conduct, he was grand, stern, of stern vows, of stern mortifications, of stern continence; he was heedless of his body, and had stored within him mighty fiery forces.² He knew the Fourteen Purvas,³ and was possessed of the four knowledges.⁴ Now, as amidst a company of five hundred friars he travelled on and on, and passed from village to village, journeying in pleasantness, he came to the city of Campa and the sanctuary Punnabhadda, he took a lodging⁵ such as was meet, and abode there,

spot before sitting upon it and *pamajjana* or wiping it, (7) *abhigraha pratijnā*, four classes of vows corresponding to the categories of space, time, matter, and condition

The 'general duties'—*carana*, or *ciritra*—comprise (1) the five *mahāratas* or vows of harmlessness, truthfulness, honesty, continence, and indifference to property, (2) the ten *yati-dharmas*, or *śramana dh*, viz., forbearance, gentleness, simplicity, freedom from desire, mortification, restraint (i.e., resistance to sinful influences by discipline), truth, purity, lack of all possessions, and continence this list however sometimes varies, so as to include 'lightness (see above), (3) the seventeen *samyamas* (see above), (4) the ten *śaṣṭi-vṛttis*, or mutual devotion of the members of the same religious body, (5) the nine *brahmacarya guptis* disciplines in aid of continence, (6) right knowledge, vision, and conduct (see above) (7) six outward and six inward forms of *tapas*, or mortification (8) *nigraha* or repression of wrath, pride, guile, and desire

¹ Viz., from desire See last note

² The Jains believe that the individual secretes in his body a psychic force, *teja*, which is black blue gray fiery red, white, or of the colour of the *padma* lotus, according to the character of his 'works' The fiery force (*teja*) is acquired by great austerities, and may be directed with deadly effect upon distant objects This notion seems to start from the Upanishads (cf. *Bṛhad aranyaka Upan* IV, 3, 4)

³ The older Jain canon now lost, though perhaps partially incorporated in the present canon, or *Angas*

⁴ See Appendix

⁵ *Oggaham oggahai*, in Sanskrit *avagraham avagrhanuṭi* By *avagraham* is meant a wandering friar's right of lodging in a spot For this he must get the owner's permission, which he must renew daily, he must also fix the limits of the ground wherein he lodges

exercising himself with constraints and mortifications] The congregation went forth [from the city of Campa The Law was preached, and by the way whereby it had come forth the congregation] went back

In those days, at that time, the reverend Jambu, the senior disciple of the reverend Suhamme, [who was of the race of Kṛave,¹ and was seven hands in height,] [3]framed in symmetrical form, with joints knit as it were by double mortice, collar, and pin, fair of hue as a streak on a touchstone from a bit of gold, or as a lotus' filaments, severe in mortification, fiery in mortification, great in mortification, brilliant in mortification, grand, stern of virtue, sternly austere, sternly continent, heedless of the body, having stored within him mighty fiery forces,] [abode some little way from the reverend Elder Suhamme, with his knees raised and his face bent down, lodged in a store chamber of meditation, exercising himself with constraints and mortifications Then the reverend Jambu was moved to faith, to uncertainty, and to curiosity,⁴ strongly moved to faith, to uncertainty, and to curiosity, stirred to faith, to uncertainty, and to curiosity, strongly stirred to faith, to uncertainty, and to curiosity, and he

¹ The words within this bracket are also from the Nāy, pp 22-24.

² In Sanskrit, *Ācārya*. Indrabhū (Indrabhūti) the senior disciple of Mahavīra was a *Gautama*, and is commonly called *Goyama*.

³ The following description within this bracket is taken *mutatis mutandis* from the Uvasaga-dasao, I. § 76 (see Hoernle's translation) and the Bhagavati, I. 1., etc., it is also given in the commentary to the Nāy, but not in the text. With the words 'abode some little way' the text of the Nāy is resumed.

⁴ These three terms, 'faith' (*saddhī*), 'uncertainty' (*samsaya*), and 'curiosity' (*louhala*) illustrate the mechanism of a Hindu exposition. For example the Brahma-sūtra presupposes faith in Brahma as the universal Being and then begins by assuming in the student a *brahma jñāsi*, 'desire to know Brahma, which implies both uncertainty as to the nature of Brahma and curiosity as to how this may be converted into certainty. Similarly, the Hindu syllogism, which is a dialogue in miniature, places its conclusion at the beginning in order to conjure up artificially an *akūṭi*, doubt and wish to resolve the doubt.

rose up and went toward the reverend Elder Suhamme. He thrice walked around him from right to right,¹ praised and worshipped him, and with clasped hands courteously] waited before [the reverend Elder Suhamme, neither very near nor very far, wishful to hear him and worshipping, and] thus he spoke

"If, sir, the Ascetic, [²the Lord Mahavire, the maker of the first teaching,³ the maker of the Passage,⁴ the self-enlightened, the lord of the world, the lamp of the world, the light giver to the world, the giver of security, the guer of refuge, the giver of the eye, the giver of the path, the giver of the Law, the teacher of the Law, the ruler who has the Law for his noble empire of fourfold bound,⁵ the bearer of unshaken noble knowledge and vision, the Conqueror, the man of knowledge, the enlightened, the enlightener, the redeemed, the redeemer, he who has passed beyond, he who gives passage beyond, who has won to the peaceful, still, wholesome, boundless, imperishable, unvexed, everlasting seat whence there is no return,] [⁶by whom the thirty four excellencies of speech of the Enlightened Ones were possessed, by whom the thirty five excellencies of true speech were] attained has preached this matter of the seventh Scripture, the Fortunes of Lay Worshippers, what, sir, is the matter of the eighth Scripture, the Fortunes of the End-winners, preached by the Ascetic? "⁷

¹ The circumambulation of reverence The saluting person walks thrice round the saluted, starting from the latter's right and keeping his own right turned towards him

² This passage is given as it occurs in the Nay § 8 p 27 The Ovavaī, § 16, contains a fuller description Cf also Bhag, § 1 1

³ *Aṅgira* lit 'first maker

⁴ *Tatthagara*, Sanskrit *tirthakara*, the official title of the Jinas, the 'passage' is the way to salvation through the ocean of embodied life (*samsara*)

⁵ The four bounds of empire are the three oceans and the Himalaya

⁶ The following words though not found in the Nay conclude the full description in the Ovavaī, and must be added here See the Comm on the latter

⁷ The description of the Ascetic (*samane*) is to be added as above in this and the following sentence, and wherever there occurs mention

"Verily, Jambu, the Ascetic has preached eight chapters of the eighth Scripture, the Fortunes of End winners "

"If, sir, the Ascetic has preached eight chapters of the eighth Scripture, the Fortunes of End winners, how many are the lessons, sir, in the first chapter of the Fortunes of End winners that have been preached by the Ascetic ?

"Verily, Jambu, in the first chapter of the eighth Scripture, the Fortunes of End winners, there are ten lessons that have been preached by the Ascetic—to wit,

Goyame, Samudde, Sagare, Gambhire, Thimie,
Ayale, Kampille, Akkhobhe, Pasenai, and Vanhi "

"If, sir, in the first chapter of the eighth Scripture, the Fortunes of End winners, there are ten lessons that were preached by the Ascetic, what, sir, is the matter of the first lesson in the Fortunes of End winners that was preached by the Ascetic ?

"Verily, Jambu, in those days, at that time, there was a city named Barava¹, twelve yojanas² in length and nine yojanas in breadth. It was built by the wit of the Lord of Wealth³ himself. It was finely walled with gold and adorned with five coloured cornices of divers gems, very delightful, like to the city of Alaka—a place of happiness and sport, a very heaven manifest, comforting, [pleasant to the gaze, agreeable, and comely] Without this city of

of an 'Ascetic, or 'Saint (*araham*) In speaking of those who have reached Nirvāṇa we must use the past participle, 'attained' (*sam patte*), to those who are still living we apply the future 'seeking attainment (*sampattiṃ kame*)

¹ Or *Vīṇhi* the texts vary

² The classical *Dvīparatī* or *Dvīparā* probably the same as the modern Dwarika on the north western extremity of the peninsula of Kathiawar. The hill *Perayac* mentioned below (in Sanskrit *Paṭra tāla*) is identified with the modern Gurnar, about ten miles east of Junagarh. If this is right the geography of the Jain author needs some qualification, for Gurnar is a considerable distance to the south east of Dwarika.

³ The *yojana* is equal to eight miles

⁴ *Viz.*, Kubera or Vai ravana, the god of riches whose residence is Alaka

Baravaḥ at the north eastern side thereof, was a mountain named Revayae [¹It was lofty, with a summit touching the sky, and covered with manifold thickets, copse creepers, and climbing plants. It swarmed with troops of hamsas, deer, peacocks, herons, water fowl, ruddy geese thrushes, and cuckoos, and was filled with a many level crags, caverns, cascades, declivities, slopes, and peak. Troops of heavenly nymphs, bands of gods, celestial bard and couples of Vidyadharas² haunted it, and it was ever lastingly festive with the mighty men of the threefold world, the choice heroes of the Dasaras,³ sweet, happy fair to the eye, beautiful, comforting, pleasant to the gaze agreeable, and comely.] Upon this mountain Revayae was a park named Nandanavane, [rich in the flowers and fruits of every season, delightful, like the Nandanavane comforting. In this wood was a broad mid space and] therein was an ancient shrine of the Fairies,⁴ name Surappie. It was [encompassed] by a wood [therein was a fine asoka tree⁵

In this city of Baravaḥ dwelt King Vasudeva, high kanhe [great as great Himavat, eminent as Malaya

¹ The following description of Revayae and Nandanavane is from the Nay Calcutta edition p 525 *et seq*

A class of minor deities

³ Yadu begot Śura Śura begot Sauri and Suvira. Andhaka's son of Sauri had ten sons called the *Dasaras* (Sanskrit *Dasarīas*), viz. Samudravijaya, Aksobhya, Stimta, Sagar, Himavan, Acala, Dhara, Pura, Abhicandra and Vasudeva whose names appear in a Prakrit form (Samuddaviyae, Akkhobhe, Thimta, Himavante, Ayale and Abhicande etc.) in this text. Samudravijaya's eldest son was Ariṣṭhanemi (Ariṣṭhanemi) the twenty second *Tīrthakara* of the present *āśāsrpī* era. Vasudeva's two eldest sons were Kṛṣṇa (Kanhe) Vasudeva and Bala Ruma. Suvira begot Bhoja's son whose son was Ugrasena (Uggaseri) the father of Kamsa.

⁴ The park of Indra the king of the gods.

⁵ *Jakkī Jayara* explained by the Gujarati *jat th nak deho* (a little domed temple). It occurs below in chap vi lesson 3.

⁶ The description of the wood and the tree are to be supplied from above.

⁷ The description of the king is as given in Oṇavaḥ § 11. He is the classical Kṛṣṇa Vasudeva.

Mandara, or Mahendra, and meetly born of an utterly stainless long tribe-line of kings. His several limbs were adorned throughout with the kingly tokens.¹ Many people did reverent homage to him. He was rich in all virtues, a Warrior, happy and anointed on the head,² the meet offspring of his mother and father, possessed of mercy, the establisher and maintainer of bounds, the establisher and maintainer of peace, an Indra among men, father of his people, guardian of his people, priest of his people,³ establisher of banks and banners,⁴ eminent among mankind, best of men, lion of men, tiger of men, cobra of men, lotus of men, bull-elephant of men, wealthy, stately, and renowned. He had plenteous and abounding store of palaces, couches, and thrones, and crowds of chariots and waggons. He had much substance, much fine gold and silver, and was busy with means to profit. Abundant was the food and drink that he cast away⁵; many were his bondmen and bondwomen, and plenteous his kine, buffaloes, and rams. His engine-stores, treasuries, granaries, and arsenals were full. He was strong, his rivals weak; and he ruled a kingdom where rebels were smitten, beaten, shattered, cast out, and were not; where foes were smitten, beaten, shattered, cast out, defeated, overcome; whence famine had vanished and fear of pestilence had fled; peaceful, blissful, well fed, and at rest from inroads and tumults.] Here he held sway over Samuddavijae and the rest of the ten Dasāras, over Baladeve and the rest of the five great heroes, over Pajjunne and the rest of the three and a half crores of princes, over Sambe and the rest of the 60,000 fighting men, over Mahāsene and the rest of the 56,000 mighty

¹ The signs of royalty apparent as birth-marks on his limbs—*cg*, the *svastika* cross.

² *Mudbhāṣit*, said to mean 'anointed in due order of succession by his predecessor.'

³ As performing *śānti* rites (*śānti*) for the people

⁴ The 'banks' (*sen*) are explained as the right course of life, *marga*, the 'banners' betoken his exploits

⁵ Viz, in almsgiving and entertainment.

men, over Virasene and the rest of the 21,000 warriors, over Uggasene and the rest of the 16,000 kings, over Ruppini and the rest of the 16,000 queens, over Anan gaseni and the rest of the many thousands of courtesans, and over many kings, princes, barons, [¹prefects, mayors, bankers, traders, captains,] merchants, and others, over the city of Bīravai and the whole of the southern half of Bhīrahe vīse

In this city of Baravai dwelt King Andhaga vanhī, great as great Himavat . . . King Andhaga vanhī had a queen, hight Dharitī [²'Delicate were her hands and feet, her body perfect and in no wise lacking in its five organs of sense' She was excellent in the tokens and marks of distinction,³ perfect and well made as to volume, weight, and height, beauteously shaped in all her limbs, sweet of aspect as the moon, lovely and pleasant to behold, goodly of form. Her waist was to be clasped by the hand, and marked with a comely threefold dimple, her face was stainless as the moon in Karttika, perfect and sweet. Her cheeks⁴ were set off with earrings. Charming as an abode of Love was her attire⁵. Seemly was she in her gait, laughter, speech, gesture and coquetry of glances, cunning in graceful converse skilled in fitting courtesies, comforting, pleasant to the gaze agreeable and comely. With King Andhaga vanhī she dwelt, loving and affectionate, enjoying the pleasant fivefold delights of mortal love, consisting in speech, touch, taste, form, and scent]

¹ A list of frequent recurrence. See *Oṡavāi* §, 15, 38, etc.

² Another standing description, cf. *Oṡavāi* § 12. The word *padī purīa* rendered 'perfect,' has here as often, the physical meaning of 'rounded.'

³ The tokens *lalīkhana* are the birthmarks (*stastika* cross discus, etc.) presaging fortune the signs of distinction *vanjana*, are the painting of the eyes with collyrium of the brow with vermilion etc., denoting actual rank and dignity.

⁴ *Ganda lehi* : the Sanskrit *ganda lehi* : is glossed as *ganda sthala* by Mallinatha on *Kumāra sambhava*, vii 82.

⁵ Or 'her attire was of ravishing appearance and delightful.'

Now it befell once that the Queen Dhārini was [¹in a chamber of this sort: it was well figured with pictures within, and was white, polished, and smooth without; its ceiling was variously figured and its floor glistening; it dispelled darkness by its gems and jewels, and its space was duly divided in manifold wise; it was filled with appertaining bunches of fresh, sweet-smelling blossoms of the five colours scattered therein; it smelt pleasantly with the shimmering reek from incense of *kālāguru*, fine *kundurukka*, and *turukka*, and was odorous with sweet-smelling fine scents, a very incense-wafer. And she lay] on a couch of this sort: [it had a mattress of meet size for her stature, and was cushioned on either end, high on either side, and deep in the middle, like as one sinks in the sands of the shore of Ganges; it was draped with featly spun coverings of gauzy fine linen,² with a well made curtain, and was cloaked by red silk; it was very delightful, and felt as though it were of deer-skin, of *rūta*, of *bura*, of butter, or of *tūla*, and was filled with fine sweet-smelling flowers, powders, and other appurtenances of a couch. At midnight, as she lay tossing about midway between sleeping and waking, she beheld this noble, happy, blissful, lucky, auspicious, splendid great dream, and then awoke—to wit, she beheld in a dream a lion of great whiteness as of pearl, silver, the Ocean of Milk, the moon's beams, water, the Great Silver Mountain,³ mighty, pleasant, and

¹ The whole of the following story, down to the end of the list of wedding gifts, is given as published in the *Bhagavatī*, book xi, § 11 (Benares edition, fol 940 *et seq.*), and the connected passages. The *Antagada dasāo* merely gives the rubric, *In the same wise as Mahabale, the dream, narrative, birth, childhood, accomplishments, youth, marriage, damsels, palaces, and enjoyments, except that his name was Goyame, and they gave him in marriage on one day eight noble princesses, the gifts were eight of each kind*

² *Khomīya dugulla*, in Sanskrit *kṣaumiḷa-dukula*, said by the Comm. to signify pairs of coverings of fine cotton or flaxen fabric; on fol 962, however, he says that *dugulla* (*dukula*) is made from tree-bark, distinguishing it from *lhoma*, flaxen or cotton stuff.

³ Explained as meaning Mount Vaidadhyā. There are however several of this name in Jain cosmography (see Appendix). Two are

goodly to look upon, whose fore-legs were firm and comely, whose mouth displayed round, thick, close-fitting, excellent, sharp teeth, whose lips were tender and fully proportioned, glistening and comely as a perfected noble lotus, whose palate and tongue were soft and delicate as petals of a red lotus, whose eyes were as fine gold heated in crucibles of eddy-like roundness, and stainless as lightning, and even, whose thighs were broad and stout, and whose shoulders were full and wide, who was adorned with soft, brilliant, delicate, elegant, and spreading mane-locks, whose tail was high, well framed, well formed, and sweeping the ground, who was sweet and of sweet aspect, and who played and sported, and then coming down from the sky passed into her mouth; then she awoke. Then Queen Dhārīnī, having beheld in her sleep this noble . . . great dream and awakened, became glad [¹ and joyful of spirit, pleased of mind, exceedingly cheerful, and her heart was moved by gladness], and the root-cells of her hair swelled like kadamba-flowers beaten by rain showers. She took cognisance of the dream, and rose up from her couch, and went to the place where King Andhaga-vanhi's couch was, not speeding nor hastening, with a gait neither hurried nor lagging, like that of a royal hamsa. Then addressing King Andhaga-vanhi with these agreeable, lovely, dear, acceptable, pleasant, noble, happy, blissful, lucky, auspicious, fortunate, soft, sweet, and tender words, she awakened him; and being given leave by him, she sat down on a throne figured with patterns of divers gems and jewels. Sitting in a perfectly comfortable posture, restful and composed, she addressed him with these agreeable . . . words, saying:

“Truly, Beloved of the Gods, to-day on a couch of this sort, meet for my stature . . . I beheld in a dream a lion

ridges running across Bharata-varṣa and Airāvata-varṣa, another consists of two parallel ranges in Videha, other Vairādhya are the mountains around which the great rivers turn at right angles; and yet others exist on other continents around Jambūdvīpa

¹ A standing phrase, cf. Bhag, fol 156, etc.

. . . passing into my mouth, and awoke. Now, Beloved of the Gods, what kind of happy issue, I wonder, will there be of this noble . . . great dream?"

Then King Andhaga-vanhī, listening and hearing this matter of Queen Dhārinī, became glad and joyful . . . and his body bristled like the sweet-scented flowers of the nipa beaten by rain-showers, and his hairs rose up in their root-cells. He took cognisance of the dream, entered into inquiry thereupon, and by his own native faculty of intelligence arising from perception¹ he grasped the purport of the dream. Then he addressed Queen Dhārinī with these agreeable . . . auspicious, soft, sweet, and fortunate [words], saying :

"Noble is the dream thou hast seen, O queen! happy the dream thou hast seen, O queen! . . . fortunate the dream thou hast seen, O queen! fraught with health, delight, long life, happiness, and good auspices the dream thou hast seen, O queen! There shall be winning of purpose, Beloved of the Gods, winning of enjoyment, winning of a son, winning of empire. Truly, Beloved of the Gods, after the passing of nine full months and seven and a half days and nights thou shalt bear a boy, a banner to our stock, a lamp to our stock, a mountain to our stock, a crown to our stock, an ornament to our stock, a glory-winner to our stock, a joy-winner to our stock, a renown-winner to our stock, a foundation to our stock, a tree to our stock, a maker of increase to our stock, delicate of hands and feet, his body perfect and in no wise lacking in its five organs of sense . . . sweet of aspect as the moon, lovely and pleasant to behold, goodly of form, like in brilliance to a young god. This boy, his childhood spent, so soon as he shall have come to judgment and ripeness and entered the way of youth, will be a hero, a warrior, a valiant man, a lord of empire, yea, a king, possessing ample and abundant hosts and waggons. Thus noble . . . fraught with health, delight . . . and good auspices is the dream thou hast seen, O queen."

¹ See Appendix.

Thus with these agreeable . . [words] twice and thrice he spoke comfortably to Queen Dharinī Then Queen Dharinī, having listened and heard this matter from King Andhaga vanhi, became glad and joyful [raised to her head her hands clasped before her forehead with joined] palms, and said 'It is so, Beloved of the Gods, it is true, it is assured, it is beyond doubt, it is agreeable, it is acceptable, it is agreeable and acceptable, it is as thou sayest'

Thus she duly accepted the dream, and being given leave by King Andhaga vanhi, she arose from the fine couch figured with patterns of divers gems and jewels, and went to the place where her own couch was, not speeding nor hastening . Then she sat down on her couch and said "Let not this my sublime, exalted, auspicious dream be marred by other ill dreams!" So with excellent, auspicious, and devout discourses touching eminent persons¹ she kept herself awake in vigil to her dream

Then King Andhaga vanhi summoned the chamberlains, and said "Make haste, Beloved of the Gods to do your part and have to day the whole outer audience chamber sprinkled with perfumed water, cleansed, swept, and smeared, filled with appertaining sweet scented fine blossoms of the five colours a very incense water See then that a throne be set up, and bring back *the report of this [my command]*"²

The chamberlains [³thus bidden by King Andhaga vanhi became glad and joyful raised to their heads their hands clasped before their foreheads with joined palms, and saying, 'Yes my lord' courteously as commanded] promised obedience [to his word] Then they made haste to do their part, and brought back *the report of [his command]*

¹ See Hoernle's translation of *Uṣas*, p. 94 note

² A standing phrase *mama eyam aratti jam paccappi saha* literally bring back this my order — i.e. 'report it to have been executed'

³ A regular 'tag'

around him. A seemly splendour was given him by wearing *hāras*, half-*hāras*,¹ and triple rows of jewels, pendent jewels, and drooping sashes. Neck-chains and rings were fastened upon him, and charming ornaments of his charming body. His arms became, as it were, stiff with noble rings and bracelets. He was brilliant with exceeding beauty, his fingers ruddy with signet-rings, his face aglitter with earrings, his head agleam from his crown, his breast featly adorned with the covering of pearl-ropes, his upper robe featly formed of long drooping silks. Manly bracelets were fastened upon him, closely fitting, excellent, and delightful, framed of divers gems, gold, and jewels, pure, precious, cunningly wrought, and glistening. In short—ornamented and decked like the Tree of Desire, with an umbrella garlanded with *koreṇṭa* flowers held over him, his body fanned by the sweep of four yak-tail fans,² while at the sight of him arose festive cries of 'Victory' surrounded by many sheriffs, officers of police, kings, princes, barons, prefects, mayors, bankers, traders, captains, merchants, commissioners, and treaty-agents, and like the moon issuing from a great white cloud in the midst of the troop of planets, the glittering constellations, and the troop of the stars] pleasant of aspect, the king came forth from the bath-house, and went to the place where was the outer audience-chamber, and sat down upon a fine throne fronting the east. To the north-eastern side of himself he caused to be set up eight fair seats covered with white cloths, with the auspicious appurtenance of white mustard. Not too near and not too far from himself he caused to be spread an inner curtain² adorned with divers

¹ The term *hāra* is here explained as a combination of eighteen strings (*sara*) of jewels. The term *pālamba*, here rendered 'pendent jewels,' is immediately below glossed by the Comm. as 'long,' applied to silks.

² *Ḥarīṣyā*, Sanskrit *javanikā*, a word which by its etymology (ἵωνικη) points to Greek culture. Weber holds that it originally denoted the curtain of the Hellenistic theatre (*Indische Studien*, xvi. 38). This, however, is not necessary. The woollen fabrics of Ionia, and especially of Miletus, were widely exported in very early times,

gems and jewels, exceedingly comely and precious, brought from a noble workshop,¹ having threads of delicate fabric and figured in hundreds of patterns, figured with patterns of wolves and bulls, and there he caused to be set for Queen Dharini a fair seat figured with patterns in divers gems and jewels, draped with an over cloth and soft pillow, covered with white robes, pleasant of touch to the body, very soft. Then he summoned his chamberlains, and said "Make haste, Beloved of the Gods, to summon the masters of the rules and purport of the eightfold² great lore of divination, the men skilful in divers books of art, the readers of the tokens of dreams "

Then the chamberlains promised obedience . and left the presence of King Andhaga vanhi. Swiftly, quickly, speedily, rapidly, hastily they went forth into the midst of the city of Barava, and took their way toward the houses of the readers of the tokens of dreams, and summoned them. Then the readers of the tokens of dreams, being summoned by King Andhaga vanhi's chamberlains, became glad and joyful. They bathed themselves held the domestic sacrifice,³ [⁴performed the lustratory rites of charm and auspicious mark, put on festive clean garments of state, and decked their bodies

both for wearing apparel and for curtains etc. and as the word *javanikā* in its earliest use does not necessarily signify curtains of a theatre it is probable that it meant originally nothing more than 'Iorian curtains' and may even date from the days before the fall of Miletus.

¹ *Vara pattan ugga ja* the Comm. optionally renders it as *vara vastrotipatti stī na sambhāvī* or as *pradhāna veśtanāḥ lūlgat*.

² The Comm. in explanation quotes an *ṛṣi* verse—*attha nimittan g aṃ duv uppa j antalikkāḥa bloma i caaṃ ga j sara lakkāṇa vaṃ ja aṃ ca tvaṃ aṃ pu ekkēḥa p*.

³ The *bali karma*.

⁴ A common passage of Bhag. fol. 220 *Oṃav* 11 § 17 *Uṇḍ* s, §§ 10-18 and on the latter Hoernle's note in his translation p. 136. *Kona clarm* signifies the painting of the eyes with collyrium and of the brow with vermillion. *mangala* 'auspicious mark' refers to the application of white mustard rice grains curds sandal powder etc. to the forehead.

with ornaments of small and great price¹] Then with their heads auspiciously marked with white mustard and durva grass² they went forth from their own houses and betook themselves into the midst of the city of Baravai, toward King Andhaga vanhi's noble palace. At the doorway of the noble palace they came together, and then they took their way toward the outer audience chamber, toward King Andhaga vanhi [raised to their heads their hands with joined] palms, and cried to King Andhaga vanhi 'Victory! triumph!' Thereupon the readers of the tokens of dreams reverently hailed worshipped entertained, and honoured by King Andhaga vanhi, sat down on the fair seats already set for each. Then King Andhaga vanhi made Queen Dharini sit behind the curtain and holding a handful of flowers and fruit spoke thus with exceeding courtesy to the readers of the tokens of dreams.

Truly Beloved of the Gods Queen Dharini to-day in a chamber of this sort beheld in a dream a lion and awoke. Now, Beloved of the Gods what kind of happy issue I wonder will there be of this noble dream?

Then the readers of the tokens of dreams listening and *hearing this matter from King Andhaga vanhi became* glad and joyful. They took cognisance of the dream entered into inquiry thereupon and grasped the purport of the dream. Thereupon they took counsel one with the other and thus having obtained, grasped inquired determined and understood the purport of the dream they declared the purport thereof before King Andhaga vanhi saying

'Truly Beloved of the Gods we have found in our books of dream lore forty two dreams thirty great dreams, seventy two dreams in all. Of these Beloved of the Gods,

Appa mah aggh blara a—i e ornaments of various value. Thus rendering seems more in harmony with the Indian spirit than the alternative a few ornaments of great price which has also some authority.

² *Harig hja* glossed *l re — e* the *Cynodon dactylon*.

mothers of Makers of the Passages or mothers of emperors,¹ into whose wombs a Maker of the Passage or an emperor is coming down, see the following fourteen of the thirty great dreams, and awake—to wit,

an elephant, a bull, a lion, a besprinkling² of Fortune,
a garland, a moon, a sun, a banner, a jar, a lotus-
pool,

a sea, a celestial palace, a heap of jewels, or a flame

Mothers of a Vāsudeve³, into whose wombs a Vāsudeve is coming down, see seven of these fourteen great dreams, and awake Mothers of a Baladeve, into whose wombs a Baladeve is coming down, see four of these fourteen great dreams, and awake. Mothers of a chieftain, into whose wombs a chieftain is coming down, see one of these fourteen great dreams, and awake. Thus, Beloved of the Gods, is one of the great dreams that Queen Dhārini has seen; thus noble is the dream that Queen Dhariṇi has seen . . . fraught with health, delight, long life, happiness, and good auspices is the dream Queen Dhariṇi has seen. There shall be winning of purpose, Beloved of the Gods, winning of enjoyment, of a son, of empire. Truly, Beloved of the Gods, after the passing of nine full months . . . she shall bear a boy, a banner to thy stock . . . This boy, his childhood spent . . . will be a lord of empire, a king; or he will be a monk exercised of soul. Thus, Beloved of the

¹ The twelve legendary *cakravartīs*, or, 'world-emperors,' are Bharata, Sagara, Maghava, Sanatkumāra, Śantiniṭha, Kunthunātha, Aranītha, Subhuma, Padma, Harisena, Jaya, and Brahmaḍatta

² In the text simply *abhiśyca*, 'sprinkling'—i. e., anointment. For tune (*Lakṣmi*) is often figured in art as having on each side an elephant holding in his trunk a jar, whence he pours holy water upon her head.

³ The nine Vasudevas are: Triprsthā, Dvīprsthā, Svayambhu, Puruṣottama, Puruṣasimha, Pundarīka, Datta, Lakṣmana, and Kṛṣṇa (the Kanhe of our text). The nine Baladevas are: Acala, Vijaya, Bhadra, Suprabha, Sudarśana, Ānanda, Nandana, Padma (or Rāma candra), and Balarāma (Balabhadra). The twenty four *tirthakaras*, twelve Emperors, nine Vāsudevas, nine Anu Nārāyaṇas (opponents of the Vāsudevas), and nine Baladevas are the sixty three *Śakīkū puruṣas* of Jain legend.

Gods, noble . . . fraught with health . . . is the dream Queen Dhāriṇī has seen."

Then King Andhaga-vanhi, listening and hearing this matter from the readers of the tokens of dreams, became glad and joyful . . . and said: "It is so, Beloved of the Gods . . . it is as you say." Thus he duly accepted the dream, and gave largesse and honour to the readers of the tokens of dreams, with abundant food, drink, sweetmeats, dainties, flowers, garments, perfumes, garlands, and ornaments, bestowed on them a liberal gift of gladness of life-long worth, and sent them away. Then he rose up from his throne, and went toward Queen Dhāriṇī . . . and addressed her with these agreeable . . . [words], saying: "Truly, Beloved of the Gods, there are in the books of dream-lore forty-two dreams and thirty great dreams, seventy-two dreams in all. Of these, Beloved of the Gods, mothers of Makers of the Passage or mothers of emperors" (repeat as above, until) "see one of these fourteen great dreams, and awake. This, Beloved of the Gods, is one of the great dreams that thou hast seen. . . [He] will be a lord of empire, a king, or he will be a monk exercised of soul. Thus, O queen, noble is the dream thou hast seen."

Thus with these agreeable . . . [words] twice and thrice he spoke comfortably to Queen Dhāriṇī. Then Queen Dhāriṇī, having listened and heard this matter from King Andhaga-vanhi, became glad and joyful, [raised to her head her hands . . . with joined] palms, and said "It is so, Beloved of the Gods! . . ." She duly accepted the dream, and being given leave by King Andhaga vanhi, rose from the [throne figured with] patterns in divers gems and jewels . . . went toward her own chamber, not speeding nor hastening, with a gait [neither hurrying nor lagging . . .], and entered into her own chamber. She bathed herself, held the domestic sacrifice . . . decked herself with all her ornaments. She nourished herself according to place and time with substances neither too chill, nor too hot, nor too acrid, nor too pungent, nor too astringent, nor too sour,

nor too sweet but pleasant in seasonable use, with food, covering, perfumes, and garlands, such as were good for the unborn babe, moderate, wholesome, nutritious for the unborn babe, using special and soft beds and couches, staying in pleasantly retired and agreeable places of abode, her longings excellent, her longings fulfilled, duly honoured, entirely gratified, dispelled, and removed, free from sickness, sorrow, delusion, dread, and terror, she comfortably carried the unborn babe. Then, after the passing of nine months and seven and a half days and nights Queen Dharinī bore a boy delicate of hands and feet, his body perfect and in no wise lacking in its five organs of sense, excellent in the marks of distinction and tokens sweet of aspect as the moon, lovely and pleasant to behold, goodly of form. Then Queen Dharinī's chamber women, seeing that she had born a child went toward King Andhaga vanhi, and [raised to their heads their hands with joined] palms and cried to King Andhaga vanhi "Victory! triumph! saying, ' Truly, Beloved of the Gods, Queen Dharinī after nine full months has born a boy. This joyful matter for thy joy we announce to thee Beloved of the Gods, be it a joy for thee!

Then King Andhaga vanhi listening and hearing this matter from the chamber women, became glad and joyful

[his body bristled], like the flowers of the nipa beaten by rain showers [and his hairs rose up] in their root cells. He gave to the chamber women all the ornaments that he was wearing save his diadem. Then he took a bright silver pitcher full of pure water and bathed their heads, bestowed a liberal gift of gladness of lifelong worth, gave them largesse and honour, and sent them away. Then King Andhaga vanhi summoned his chamberlains, and said "Make haste, Beloved of the Gods, to release the prisoners in the city of Barava; and increase the measures of volume weight and length, then do your part and have the city of Barava within and without sprinkled swept, and smeared set up a thousand posts, a thousand discs, and festival entertainment of

great magnificence, then bring back *the report of this my command.*"

The chamberlains, thus bidden by King Andhaga-vanhi . . . brought back *the report*. Then King Andhaga-vanhi went toward the audience-chamber (*repeat the same account as above, until*) he came forth from the bath-house.

And then for ten days he held a birthday-festival¹ for the people of town and country, in which there was no payment of tolls or taxes, no husbandry, no selling, no weighing, no entrance of constables, no fine nor exaction, no pressing of debt; excellent women of pleasure and play-actors thronged in it, numbers of clappers haunted it, drums were never cast aside and chaplets never faded in it, and joy and merriment ruled. While this birthday-festival of ten days was going on, King Andhaga-vanhi gave by his own hand and through others hundreds, thousands, and hundreds of thousands of sacrifices, largesses, and portions, and received himself and bestowed on others hundreds, thousands, and hundreds of thousands of gifts. So the boy's father and mother on the first day held a birthday festival; on the third day they held a holiday on the sight of the moon and sun; on the sixth day they kept a vigil; when the eleventh day was past, the lustratory birth-rites finished,² and the twelfth day come, they caused to be prepared abundant food, drink, sweetmeats, and dainties, and summoned [³friends, kinsfolk, men of their own family and stock, relations, retainers, kings, and] nobles. Thereupon they bathed themselves, held [⁴the domestic sacrifice, performed the lustratory rites of charm and auspicious mark, put on festive clean garments of state, and decked their bodies with ornaments of great and small price. At the hour of dining they sat in the dining-hall upon right pleasant

¹ *Thū-vadyā*—Sanskrit *sthūti patita*—the festival of the first rite held over a new born babe, by which he is, as it were, introduced into the family

² On these rites see below, note

³ A common *gama* Cf Bhag., fol 228, 907, Uvās, § 8, note in Hoernle's translation, etc

⁴ This passage is from the Bhag, fol 229 *et seq*

couches, and with their friends . . . tasted, enjoyed, shared one with another, and feasted upon the abundant food . . . When they had dined and come to the hour after the banquet, having washed their mouths, purified themselves, and become altogether clean, they gave largesse and honour to their friends . . . with abundant garments, perfumes, garlands, and ornaments] Then in the presence of their friends . . . they gave the following name¹ that had come down from grandfather, great grandfather, and great-great grandfather, and been in use through a succession of many men, befitting his stock, seeming his stock, prospering the line of descent in his stock "For that this is our child, son of King Andhaga vanhi, born of Queen Dharini, therefore be the name of this our child Goyame " So the child's father and mother gave him the name of Goyame

Now little Goyame was attended by five nurses—to wit, a wet nurse, [²a bath nurse, a tiring nurse, a lap nurse, and a play nurse—also by many hunchback women, Kirata women, dwarf women, misshapen women³ women of Babbara, Pausaya,⁴ Greek, Palhavaya,⁵ Isinaya, Caru inaya,⁶ Lasaya, Lausaya, Dravidian, Sinhalese, Arab, Pulinda, Pakkana, Bahala, Marunda, Sabara,⁶ and Persian race, women of divers lands in foreign garb, with raiment taken from their own countries' fashions, understanding from gesture what was thought and desired of them,

¹ The Bhag reads 'a name derivative (*gonam*) and based on his qualities (*guna-nipphannam*) This suits the context, where the hero is *Mahabbale*, 'Great-of strength,' son of *Bale*, but it does not apply to our text, where the hero is named *Goyame* (*Gautama*) a patronymic or derivative, but certainly not *gu-na-nipphannam*

² This list is as given in *Oṅvāi*, § 55, 105 Nay p 181 *et seq* In Hindu literature dwarfs and monsters are regular attendants of harems

³ *Ḍadabhi*, variously glossed as *vakr idhakkosṭha maha koṣṭha*, or *madala koṣṭha*

⁴ Or *Lausaya*

⁵ Apparently *Pahlavi*

⁶ Uncertain the initial letter varies in the MSS

Or possibly 'Tamil see S B E xii, p xxxix

⁷ A wild tribe of the Dekkhan

skilful and accomplished, well trained Surrounded by this goodly throng of slave girls and band of maids, encompassed by eunuchs, messengers, and chamberlains, he was passed from hand to hand, he enjoyed breast after breast, he was danced about, sung to caressed embraced hugged,¹ praised, kissed made to walk upon delightful jewelled floors, and so grew in comfort as grows a fine campaka tree close to a mountain cavern sheltered from wind and harm]

So the father and mother of little Goyame in due order performed the rites of the birthday festival, the sight of moon and sun, the vigil, the name giving, the walking and moving the legs, the feasting the increase of food, the teaching to speak the boring of the ears, the cleansing of the year, the dressing of the hair, the taking to school, and many other rites from conception and birth²

¹ Or comforted

² This list (compared with that above p 27) gives us the following rites of lustration (1) on the first day a birthday feast *thu vadiyī* (2) on the third day the rite of showing the sun and moon to the baby (as with the modern Śvetambaras who in the daytime after worshiping in another room images of the Jina and the sun take the mother and child into the open air shew them the sun recite texts and again worship the images holding in the evening a similar service for the moon) (3) on the sixth day a vigil as with other Hindus (among modern Śvetambaras a party of respectable women meet in the house and sing they put a pewter platter upon a chair laying in it silver and offerings to Cakreśvarī women with living husbands worship these and fumigate the mother with incense etc texts are recited and the baby bathed and sprinkled with *d r v i* or *lus kus*) (4) on the eleventh day a purification (like the *śuci kar na* of the modern Śvetambaras also held usually on the eleventh day) (5) the name giving now commonly held about the same day by Svetambaras on the twelfth by Digambaras (6) two rites for the child's first lessons in walking (7) a feast *jem ta a* which seems similar to the *niya lly i k r i j i* now observed a few months after birth by the Digambaras (8) the rite of increase of food *pinda tadda a* seemingly the same as the modern *anna pr isana* or first feeding with solid food (held by Svetambaras six months after birth of boys five after birth of girls the father after performing snātra puja and offering food in a temple comes home whereupon a respectable woman puts the child upon a chair and feeds it) (9) a rite connected with the first lessons in talking which now

Then when his father and mother saw that little Goyame was past eight years of age, during an auspicious tithi, karana, day, star, and hour¹ [they brought him to a teacher of the arts. The teacher trained little Goyame and taught him the seventy two arts: firstly writing, then arithmetic as most important, and lastly birds' cries, in their text, purport, and practice—to wit, writing, arithmetic, impersonation, dancing, singing, making music with instruments, with the voice, with the drum, and with cymbals, gambling, popular conversation, dicing, play of the eight square board, city police, mixing of water with clay, rules of food, rules of drink, rules of housekeeping, rules of bed, Ārya verses, riddling, Magadhi and Gāthā composition, ballad making, *śloka*-making, means of preparing unwrought and wrought gold,² perfumes and powders, rules of ornament, attiring of damsels, points of women, of men, of horses, of elephants, of kine, of cocks, of umbrellas, of staves of swords, of gems, and of the *lāganī*³ jewel, lore of building, measurement of camps and cities, column and counter column, flying column and flying counter column, wheel column, kite column, cart column, fighting heavy fighting, and supreme fighting, fist fighting, arm fighting.

seems obsolete, (10) boring the ears (practised by the Śvetāmbaras), (11) 'cleansing of the year' *samvacchara pa lilehana*, glossed by the Comm. as *varsa granthi karana* (birthday or anniversary) and possibly surviving in the *vyasti* or *varsa-vardhana* still observed by the Digambaras, (12) the *colova aga* or dressing of the hair, like that of orthodox Hindus, (13) *uva ayana*, similar to the orthodox *upa nayana*, or taking to school and still performed by Śvetāmbaras. Modern Śvetāmbaras practise a series of sixteen rites which excludes the sixth seventh ninth eleventh, and twelfth of the above list, and adds those of *garbhīdī na pu savana kṛisana* (suckling two or three days after birth) *keśa vapana vivaha*, *vrataropa* and *anta karma*. See also *Indian Antiquary*, 1903 p. 460.

¹ The *tithi* is a lunar day, the *karana* a half *tithi*, the *muhurta*, or 'hour' forty eight minutes.

² This passage is from the *Nay* and *Ovavāi* continued from above.

³ On this apparent distinction between unwrought and wrought gold (*hiraṇja* and *surarna*) see Hoernle's translation of *Uvās* § 17, note.

⁴ The insignia of the *cakravartī*, or emperor.

branch fighting, arrow shooting, wielding the sword, lore of the bow, casting of unwrought and wrought gold, play with cells, with threads, and with lotus stalks,¹ engraving leaves, engraving bracelets, giving and taking life, and birds' cries. Then when he had trained little Goyame . . . the teacher of arts brought him to his father and mother.

Now little Goyame's father and mother gave honour and largesse to the teacher of arts, with abundant food, drink, sweetmeats, dainties, garments, perfumes, garlands and ornaments, bestowed on him a liberal gift of gladness of life-long worth, and sent him away. And now young Goyame showed himself learned in the seventy-two arts, with the slumbering nine organs² awakened, skilful in the eighteen vernacular tongues, delighting in song accomplished in music and dance, able to fight on horse back on elephant back, in chariots, and with his arms, to box with his arms, skilled in night sallying, bold, and fully ripe for enjoyment and awake.³ Then when his father and mother saw that Prince Goyame had passed his childhood, and was

ripe for enjoyment, they built eight palaces, lofty, towering, glittering, [¹full of gems, gold, jewels and patterns, of standards and banners fluttering in the wind, and umbrellas upon umbrellas, towering with peaks over topping the sky, with jewels in the interstices of their trellises, and domes of gems and gold opening out into caged chambers, with blooming lotuses, worshipfully decked with auspicious marks, jewels, and crescents, adorned with festoons of divers gems smooth within and without, carpeted with sand of golden lustre, pleasant of touch,

¹ A kind of prestidigitation. See *Kama sutra* Bombay edition, p. 33. The 'play with cells' as I translate *vatta kheddi*, I do not quite understand, but the Comm. on the *Kama sutra* speaks of jugglery by exhibiting 'chapels' *deva kula* which seems to be connected with *vatta* in our text as *vritta* is a round chapel.

² *Anga* namely the eyes ears, nostrils tongue skin and mind.

³ Here the text is again that of the Bhag. fol. 960.

⁴ The following two descriptions are taken from the *Rayappasani*, Calcutta edition, pp. 43-70, Nav., p. 193 *et seq.*

happy of form comforting] comely In these palaces was a great midway space, wherein they built a great house. In it were set many hundreds of pillars [Statues were placed in it for pleasure, it was resplendent with excellently made statues and columns of noble beryl set up in due union, distinction, and delightfulness, and glistening with divers gems, gold, and jewels upon its lofty and well built diamond archway - terraces, its ground-space was very level, duly divided, ample, and agreeable, it was variously figured with wolves . . . *padmaka* creepers, it was encompassed by a fine diamond terrace uplifted on columns and lovely, furnished likewise with pictures of pairs of *Vidyādhara*s, encircled with thousands of lustres, filled with thousands of figures, glittering and glistening, dazzling to the vision of the eye, pleasant of touch, happy of shape, domed with gold, gems, and jewels having its summits decked with various banners of the five colours with bells, pouring forth a network of white rays, reverentially adorned with a coating of dry cow dung . . . a very incense wafer, comforting comely]

Then it befell that Prince Goyame, at a certain time, during an auspicious tithi, *karana*, day, star, and hour, having bathed, held the domestic sacrifice, performed the lustratory rites of charm and auspicious mark, decked himself with all his ornaments, having received the offices of anointment and bathing, song, music, and adornment, the auspicious marks on the eight members, and the marriage cord¹ from wives of living husbands and having performed lustratory ceremonies with excellent offices of charm and auspicious mark amidst festive blessings, was married by his father and mother in one day to eight princesses sprung from peer royal stocks, peer to him, peer in complexion, peer in age, peer in their qualities of loveliness, shapeliness, and bloom, well trained, who had performed the lustratory rites of charm and auspicious mark Then the father and mother of Goyame gave him the following gift of gladness--to wit, eight crores of un-

¹ The *lanlana* or red string tied round the wrist still in use

wrought gold; eight crores of wrought gold; eight crowns,¹ eight pairs of earrings; eight strings of pearls; eight half-strings of pearls; eight single ropes of gems, the same of pearl-ropes, gold ropes, and jewel-ropes; eight pairs of rings, the same of bracelets; eight suits² of fine linen,³ the same of *vadaga*⁴-stuff, the same of cloth, the same of gauze; eight figures of Good Hap, eight of Modesty, the same of Patience, Glory, Intelligence, and Fortune; eight *nandas* and eight *bhaddas*⁵; eight palms made of all gems, as standards of his fine palace, and eight banners; eight heads⁶ of line; eight troops of players⁷; eight horses made of all gems and of semblance like a house of Fortune⁸; eight elephants made of all gems and of semblance like a house of Fortune; eight cars; eight carriages, the same of travelling coaches and litters; the same of elephant litters and horse-palanquins; eight open cars,⁹ eight promenade chariots, eight battle-chariots; eight horses, eight elephants; eight villages¹⁰; eight bondmen, the

¹ This and nearly every one of the following items in this catalogue are in the text doublet with a qualifying *vara*, 'excellent'—e.g., *attha maude maudapparare*, 'eight crowns, choice crowns.' I have cut out this surplusage

² Literally 'pairs,' the suit comprising two pieces, an upper and a lower robe

³ *Rhoma*, fine linen or cotton stuff, distinguished here from gauze, *dugulla*. See above, note, on p 16

⁴ Glossed *trasariya*, in Guj *ṭasariyū*

⁵ The *nanda* and the *bhadda* are figures of auspicious shape. The *nanda* is probably the same as the *nandī pada*, a circle with two round horns rising up from it, very similar to the astronomical symbol for Taurus

⁶ *Vaya*, Sanskrit *vraja*. A gloss in the text says that a *vaya* contains 10,000 cattle

⁷ Each composed of thirty two performers, according to a gloss in the text

⁸ Or 'treasury'

⁹ *Iṭṭhā jīṭṭhā*, explained as 'open cars' by Abhayadeva, but the Guj says that they are cars which travel without horses or bullocks, by the power of thought

¹⁰ A gloss in the text says that a village comprises 10,000 *kulas*, or families.

same of bondwomen the same of attendants messengers
 eunuchs and chamberlains, eight hanging lamps¹ of gold
 eight of silver and eight of gold and silver eight upright
 lamps² of gold and eight of each of the other sorts eight
 lanterns of gold and eight of each of the other sorts
 eight platters of gold and eight of each of the other sorts
 eight chargers of gold and eight of each of the other sorts
 eight mirror plates³ of gold and eight of each of the other
 sorts eight mullaga dishes of gold and eight of each of
 the other sorts eight talu⁴ fishes of gold and eight of
 each of the other sorts eight ladles of gold and eight of
 each of the other sorts eight griddles of gold and eight
 of each of the other sorts eight frying pans of gold and
 eight of each of the other sorts eight stools of gold and
 eight of each of the other sorts eight busu⁵-chairs of
 gold and eight of each of the other sorts eight jugs⁶ of
 gold and eight of each of the other sorts eight couches
 of gold and eight of each of the other sorts eight sofas
 of gold and eight of each of the other sorts eight san
 chairs heron chairs kite chairs tall chairs sloping chairs
 long chairs fine chairs eight winged chairs dolhin
 chairs lotus chairs and discosavathiva chairs eight boxes
 of oil (as in the Riyappaseai until) eight boxes of
 white mustard eight hunchback women eight
 umbrellas eight slave women to bear them eight yak
 tails eight slave women to bear them, eight fans eight
 slave women to bear them eight betel vessels⁷ eight slave
 women to bear them eight nurses eight women to

¹ *Uralan lava-d re* glossed as fastened by chains

² *Ukkanca a d re* glossed as having upright shafts

³ *Glosaj* (the Comm reads *ti sag u*) glossed as mirror shaped

⁴ *Karo laj o* Sanskrit *zed* as *lo tak n* the modern *lot* In Bha fol. 10^o it forms part of a Brahman's equipment and is glossed as a vessel of clay

Complete this list from above p. 28

⁶ *Karo l j*, here glossed by the Sanskrit as *st'ag l* by the Guj as *ml la*

Complete this series from above p. 28

rub and eight to knead his limbs, eight to bathe, and eight to attire him; eight women to pound sandal, eight to pound powders; eight women to make sport, eight to prepare drugs, eight to wait by his couch, eight to be of his theatre; eight women as chamberlains, eight as kitcheners, eight as stewards, eight as carriers of babes, eight as carriers of flowers, eight as carriers of drink, eight to perform the domestic sacrifice, eight to make beds, eight to carry messages within and eight to carry them without, eight to make chaplets, and eight to make shows, besides very much unwrought and wrought gold, pewter, raiment, and possessions of present store of abounding riches, gold, [¹jewels, gems, pearls, shells, coral, rubies, and so forth], sufficient even to the seventh generation, to be given away at pleasure, enjoyed at pleasure, apportioned at pleasure.

Then Prince Goyame gave to each wife one crore of unwrought and one crore of wrought gold, one crown² . . . one woman to make shows, besides very much unwrought and wrought gold . . . apportioned at pleasure

So Prince Goyame sat up in his noble palace,³ [having before him plays of thirty two performers, enacted with music of ringing drums and song, played by goodly damsels, and being fondled, experiencing suitably to his high estate the six seasons, the fore-rains, the rains, the autumn, the winter, the spring, and the summer,⁴ passing the time, and enjoying the fivefold pleasant delights of mortal love, consisting in speech, touch, taste, form, and scent.]

In those days, at that time, the Saint Arutthanemi, the

¹ See Bhag, fol 813, and Comm

² Complete the list from the preceding catalogue

³ The long excerpt from Bhag bk xi ends here The following short paragraph is from Bhag, fol 797 *et seq*

⁴ These seasons (resp *pravaṣṣ* or *pauṣa*, *varṣa* or *ṛṣu*, *śarad* or *śarada*, *hemanta*, *vasanta*, and *grīṣma* or *griṣma*) occupy two months each, resp Śravana and Bhādiapada, Īśvayuja and Kārttika, Mārgaśīrṣa and Pauṣa, Magha and Phālguna, Caitra and Vaiśākha, Jyāistha and Āśāḍha

maker of the first teaching [. . . came to the city of Baravai and the park of Nandanavane . . . and] abodo [exercising himself with constraints and mortifications] The gods of the four orders¹ came Kanhe also went forth [²Then in the open places, [junctions of three, four, or more roads, squares, and highroads,] of the city of Baravai arose a great cry of folk, [a thronging of folk, a calling of folk, a babbling of folk, a crush of folk, a massing of folk, a meeting of folk, a many folk, declaring, narrating, describing, and discoursing thus one to another "Truly, Beloved of the Gods, the Saint has come here, arrived here, made a visit here taken meet lodging here in the city of Baravai, at the park of Nandanavane . . . Now it profits much, Beloved of the Gods, to hear even the name and title of such saintly lords, how much more to approach, praise, worship them, ask of their welfare, and wait on them, to hear the goodly words of even one righteous teacher, how much more to win ample reward"³ So go we now, Beloved of the Gods, to praise, worship, entertain, and honour the Lord Ariṣṭhanemi, and wait upon the blessed and auspicious shrine of the gods This will make in after life for our weal, happiness, comfort, bliss, and progress" With these words many Ugras and Ugras sons, Bhogas and Bhogas sons, Rajanyas, Kṣatriyas⁴ Brahmanas, warriors, soldiers, Mallakis Lecchakis,⁴

¹ Namely Bhavanavasi Vyantara Jyotiska and Vaimānika gods See Bhag. bk. ii § 7, Tattvārtha sūtra with Comm bk 4

² The following section down to the taking of the vows by Goyame is from Nāy p 208 *et seq.*, *mutatis mutandis*

³ On the legendary clans of Ugras and Bhogas see Hoernle's translation of Uvas § 210 note and his appendix iii Umāsvāti in his commentary on his Tattvārtha sūtra iii. 25 classes them as *jātyāryas* together with Ikṣvākus Videhas Haris Ambasthas Jnātas Kurus Bumbunajas and Rājanyas. The Comm distinguishes Rājanyas as *bhagatad vayasaya va śāja* from Kṣatriyas as *śim nja rya kūtina* After this list of notables the Comm supplies a description of the various purposes costumes etc., of the crowd which the text of the Nāy ignores.

⁴ In Jain legend the Mallakis and Lecchakis (or Licchavis) appear as two confederate clans ruling around Kāśi and Kosala respectively

and many other kings, princes . and others, with great and loud roars cries, babble, and shouting,] went forth into the midst of the city of Barava by the same way, in the same direction Now Prince Goyame sat up in his noble palace looking down upon the high road He saw many Ugras going forth by the same way, in the same direction He summoned a waiting man, and said " Beloved of the Gods, is there to day in the city of Barava a feast of Indra, or of Skanda or of Rudra, Siva, Vaiśravaṇa, Nagas, or Fairies, or ghosts or of the ponds, trees shrines or hills, or a pilgrimage to parks or mountains, that the Ugras are going forth by the same way, in the same direction ? "

Then the waiting man, having learned the news of the coming of the Saint, said to Prince Goyame ' Beloved of the Gods, there is to day in the city of Barava no feast that the Ugras . are going forth by the same way, in the same direction , but truly Beloved of the Gods the Saint has come here

Then Prince Goyame, hearing and learning this matter from the waiting man became glad and joyful He summoned chamberlains, and bade them make haste to harness a four belled horse chariot They promised, and brought it Then Prince Goyame bathed decked himself with all his ornaments mounted the four belled horse chariot, and with an umbrella garlanded with korenta flowers held over him, escorted by a numerous attendant throng of great warriors, he went forth into the midst of the city of Barava He took his way towards the park of Nandanavane and there beheld umbrellas upon umbrellas and banners upon banners for the Saint, and Vidyadharas celestial singers and Jambhaya gods,¹ flying

and forming a synd of e ghteen kings (nme of each clan) under the presidency of Ceḍaga king of Vaiṇ maternal uncle of Mahāvīra These statements are in the main corroborated by Buddhist tradition and historical records

¹ Deities of the *trayaḡ loka* (our world distinguished from the world above it and the world below)

down and flying up. Then he alighted from the four-belled horse-chariot, and approached the Saint in the fivefold manner of approach¹—to wit, with surrender of things that have mind, with surrender of things that have no mind, with wearing of a single robe as upper garment, with clasping of the hands at touch of sight, and with concentration of thought. Thus he approached the Saint, thrice walked around him from right to right, praised and worshipped him, and courteously waited with clasped hands before him, neither very near nor very far, wishful to hear him and worshipping. Then the Saint before Prince Goyame and this mighty congregation preached various doctrine." (Here are to be recited the sermons as to how souls are fettered and released and afflicted,² until) "the congregation went back. Then Prince Goyame, having listened and heard the doctrine from the Saint, became glad and joyful . . . thrice walked around him from right to right, praised and worshipped him, and said: 'I believe in the Niggantha doctrine, sir; I accept it; I am delighted with it; I undertake the Niggantha doctrine, sir. It is so, sir; it is true, it is assured; it is agreeable, it is acceptable, sir, it is agreeable and acceptable, sir, it is as thou sayest. But now, Beloved of the Gods, I will say farewell to my father and mother, and then shave my head and go into the Order.³ If it please thee, Beloved of the Gods, make no stay.'"

Then Prince Goyame, having praised and worshipped the Saint, went towards his four-belled horse chariot, mounted it, and with his numerous throng of great warriors took his way toward his own house in the midst of the city of Bāravaī. There he alighted from his four-belled chariot, went to the place where his father and mother were, did obeisance at their feet, and said: "Truly, father and

¹ *Abhiḡama* The Comm understands by 'things that have mind' flowers, betel, etc., and by 'things that have no mind' ornaments, garments, etc.

² The reader is referred by the Comm to the *Ovavāi*, probably meaning § 56 *et seq.*

³ The full phrase, *agāruo anagariyam pavayō*, occurs below, p 39.

mother, I have heard from the Saint his doctrine, and this doctrine is agreeable, acceptable, and pleasing to me " And his father and mother said to Prince Goyame "Thou art happy, child, thou art fulfilled, thou hast thine end won, thy tokens accomplished, child, for that thou hast heard the doctrine from the Saint and this doctrine is agreeable to thee Then twice and thrice Prince Goyame spoke thus to his father and mother "Truly, father and mother I have heard from the Saint his doctrine, and this doctrine is agreeable to me Now I am fain, with your leave father and mother, to shave my head before the Saint and go from household life into the Order of homeless friars

Thereupon Queen Dhurini, having listened and heard this unpleasing, unlovely, unkind, unacceptable, unwelcome never before heard, harsh utterance, was overcome by a great grief of spirit for her son of this wise Her limbs became dripping wet with sweat arising in the hair cells her members shook with the burden of anguish, her face grew lustreless, woeful, and downcast her body became faint and powerless in an instant like a lotus wreath crushed in the palm of the hand she became void of loveliness and without brilliance and splendour her ornaments became loose, her lustrous bracelets fell off, slipped down and broke to pieces her upper robe dropped away her delicate tresses grew dishevelled her sense vanishing in a swoon she grew heavy and like a camalaka creeper lopped down by an axe or like a flagstaff of Indra¹ whereof the joining bonds are unloosed when the festival is past she fell with a crash in a heap upon the floor The harem attendants speedily besprinkled her and cooled her limbs with a pure shower of cool water issuing from the mouth of a golden pitcher, which they hastily poured out and refreshed her with breezes aroused by swaying hand fans of palm leaf and bearing water drops Then, besprinkling her breasts with showers of tears that

¹ The custom of raising a flagstaff at the festivals of Indra may be traced back to the Rigveda I x 1

tell like strings of pearls, pitiful, downcast, and woeful, weeping, wailing, pining, sorrowing, lamenting, she thus spoke to Prince Goyame

"Child, thou art our only son, agreeable beloved, dear, winsome, acceptable, sturdy, trustworthy, esteemed, honoured, approved, like a casket of treasures, delightful,¹ peer of jewels, inspiring our life, gladdening our hearts, rare as the udumbara² blossom even for hearing, much more for seeing Truly, child, we shall not bear even for a moment severance from thee. Enjoy the full delights of mortal love, child, as long as we live, and afterward, when we shall have passed away, and thou shalt be ripe of age and concerned no longer for the task of carrying onward the succession of the line of our stock, thou shalt shave thy head before the Saint, and go from household life into the Order of homeless friars "

Thus bidden by his father and mother, Prince Goyame said to them

"It is in sooth as you tell me, father and mother, that I am your only son and afterward, when you shall have passed away, and I shall be ripe of age and concerned no longer for the task of carrying onward the succession of the line of our stock, I should shave my head before the Saint and go into the Order But truly, father and mother, mortal life is unsure undetermined, inconstant, overwhelmed by the assaults of vice, mobile as the lightning flash, unstable as a bubble of water, like to a water drop upon the spike of a grass haulm, like to the flush of the evening sky, like to the vision of a dream, subject to dissolution by rot or fall, sooner or later perforce to be abandoned Who knows, father and mother, who is to go first, who is to go last? Therefore I am fain, with your leave, father and mother, to shave my head before the Saint and go into the Order '

¹ Payam, perhaps best rendered as *delightful* (Sanskrit *rajata va ranjala*), entailing a word play with the following *rajata-bhāṣa* It may also be 'jewel *ratna*

² The *Ficus glomerata*

Then his father and mother said to Prince Goyame
 "Lo, child, there are these thy wives, peer to thee, peer in
 complexion, peer in age, peer in the qualities of loveliness,
 shapeliness, and bloom, sprung from peer royal stocks,
 then with them, child, enjoy the full delights of mortal
 love, and afterward, when thou hast had thine enjoyment
 of delight . . . go into the Order."

But Prince Goyame said to them "It is in sooth as
 you tell me, father and mother, that there are these my
 wives . . . and afterward . . . I should go into the Order.
 But in sooth, father and mother, the delights of mortal
 love are impure inconstant, streaming with vomit, gall,
 slime, seed, and blood foul in inward and outward breath,
 filled with hideous urine, dung, and pus, born of faces,
 urine, slime, water, mucus, vomit, gall, seed, and blood,
 unsure, undetermined, inconstant, subject to dissolution
 by rot or fall, sooner or later perforce to be abandoned
 Who knows, father and mother, who is to go first who is
 to go last? Therefore I am fain to go into the
 Order"

Then his father and mother said to Prince Goyame
 "Here, child, is very much gold unwrought and wrought,
 come from thy grandfather, great grandfather, and great
 great grandfather, pewter, possessions of present store of
 gems, pearls shells coral, and rubies, sufficient even to
 the seventh generation, to be given away at pleasure,
 enjoyed at pleasure, apportioned at pleasure Now child
 enjoy the full store of rich entertainment meet for man,
 and afterward, when thou hast had the enjoyment of thy
 fortune go into the Order"

But Prince Goyame said to them "It is in sooth as
 you tell me father and mother, that here is very much
 gold and afterward I should go into the Order
 But in sooth, father and mother, gold unwrought and
 wrought and rubies are the prey and common property
 of fire, thieves, kings, heirs, and death, subject to dissolution
 by rot or fall, sooner or later perforce to be abandoned
 Who knows, father and mother, who is to go first, who

is to go last? Therefore I am fain to go into the Order

Then the father and mother of Prince Goyame having prevailed not upon him by many declarations discourses addresses and entreaties in accord with sense enjoyment now spoke to him in discourses on the contrary of sense enjoyment arousing fear and horror of discipline 'Child the Niggantha doctrine is true sublime absolute perfect rational pure it cuts out arrows it is a path of success a path of salvation a path of issue a path of extinction a path void of all grief It is single in its view as a snake¹ single of edge like a razor², as barley corns of iron to chew, tasteless as mouthfuls of sand³ like the great river Ganges if one would go against its current hard to traverse as the ocean to swim Sharp to tread heavy to support like a sword edge to walk upon is the observance thereof To Niggantha friars child, it is not allowed to eat or drink fare prepared after their coming⁴ nor specially prepared fare⁵ nor purchased fare nor fare specially set aside⁶ nor specially cooked⁷ nor famine food⁸ nor rain food⁹ nor forest-food¹⁰ nor food of sickness¹¹ nor fare of

¹ *Eganta d'tthe* having single vis on — i e as applied to the snake having its eyes always open and directed toward its prey and as applied to the doctrine having absolute (infallible) theories or insisting unswervingly upon its observance Cf Uttarādh xix 38

² *Dīra* means edge of a razor and *seras* of observance of the law — i e the observance of the law does not admit of being negated

³ Allowing no enjoyment.

⁴ *Da lammie* Sanskrit *dī karmika*—food specially prepared for a begging monk after his arrival at a house

⁵ *Uddesie* Sanskrit *auddesika*—specially got or dressed for some particular monk

⁶ Namely for begging monks in general

⁷ Namely for such ascetics generally

⁸ Food made ready for monks in time of famine

⁹ Food prepared for monks at times of heavy rain when they must not travel about for fear of hurting the swarming vermin in the roads

¹⁰ Prepared for friars living in forests

¹¹ Prepared for sick friars This and all the preceding kinds of food are not allowed to strict ascetics because they have been *specially* prepared the friar must accept only chance leavings

roots, of bulbs, of fruits, of seeds, or of green vegetables.¹ Thou, child, art wonted to comfort, not to discomfort; thou canst not duly bear cold, heat, hunger, thirst, the divers distempers and diseases of wind, gall, and slime, or of the combined humours, the various harms of the sense-organs, the twenty-two sufferings and vexations² as they arise. Now enjoy the delights of mortal love, child, and afterward . . . go into the Order."

But Prince Goyame, thus bidden by his father and mother, said to them: "It is in sooth as you tell me, father and mother, that the Niggantha doctrine is true and sublime, and that afterward . . . I should go into the Order. In sooth, father and mother, the Niggantha doctrine is hard to observe for feeble fearful wights that cling to this world, and thirst not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do. So I am fain . . . to go into the Order."

Then the father and mother of Prince Goyame, having prevailed not upon him by many declarations . . . in accord with sense enjoyment and to the contrary of sense-enjoyment, now said unwillingly to him. "Child, we are fain to see thee in royal state for but one day." And Prince Goyame yielded to his father and mother, and stood silent.

Then King Andhaga vanhi summoned the chamberlains, and said. "Make haste, Beloved of the Gods, to prepare for Prince Goyame a lavish royal anointment ceremony of great richness, worth, and splendour." And the chamberlains . . . prepared it.

Thereupon King Andhaga-vanhi, surrounded by many sheriffs . . . performed a very great royal anointment-ceremony over Prince Goyame with all kinds of waters from 108 pitchers of gold, and the same number of

¹ These last five kinds of food are forbidden, as containing the germs of life

² On these terms, *parisaha* and *uvasagga*, see Hoernle's translation of the *Uvās*, p 84, and Appendix, p 47, *Tattvartha sutra bhāṣya*, ix 8

pitchers of silver of jewels of gold and silver of silver and jewels of gold silver and jewels and of earthen ware with all kinds of water of clay, of flowers of perfumes of garlands of simples of white mustard with full splendour brilliance might [assemblage attendance majesty glory eagerness decoration of flowers perfumes and garlands and clamour of ringing turyas with great splendour brilliance might assemblage with great massed beating of noble drums with loud pealings of trumpets gongs * tambours kettledrums and other drums great and small They raised to their heads their hands with joined] palms [cried victory! triumph!] and said Victory¹ victory to thee O blessed one! Victory victory to thee O happy one! Happiness to thee! Conquer the unconquered preserve the conquered dwell amidst the conquered! [Be as Indra to the gods Camara to the Asuras Dharaya to the Nagas the moon to the stars] Bharata to men! [Mayst thou preserve thy supreme life free from harm and loss glad and joyful for many years many hundreds and thousands and hundreds of thousands of years!] Empire [custody lordship mastery supremacy commandership and generalship do thou wield and maintain amidst them that are dear to thee in enjoyment of abounding pleasures with sound of much constant dance song music viols hand clapping cymbals stringed instruments and beating of many drums and tambours] over the city of Barva and likewise many villages mining settlements townships [boroughs townlets thorps hamlets trade towns hermits villages market towns store towns

¹ This extract is as given in the *Ovava* § 52 and the *Comm on Bhag* fol 819

The text reads *pana a padaha bheri glallari klara nuki hudukha nuraya munga dundubhi* The *Comm on Ovava* and *Bhag* explains *panava* as *bhunda patala* or small *patala* *pataka* as the reverse of this *bher* as the *bg d/akh* or great *kalala glallar* as a broad shallow sk n headed drum or a double headed drum *klaramuki* as the *kahala* *nuraja* as the great *mardala* *munga* as the *mardala* *dundubi* as a *bg d/akha*

² Compare here *Ovava* § 53

and settlements ' ' 1]. Then they uttered cries of "Victory ! victory !

So Goyame became king, and dwelt great" . . .

And now the father and mother of King Goyame said "Say, child, what shall we give, what shall we bestow on thee? What is thy heart's desire and need? ' And King Goyame said to them "I desire, father and mother, to have a brush and a bowl³ brought from the Market of the Three Worlds,⁴ and a barber hired " So King Andhaga vanhi summoned the chamberlains and said to them "Go, Beloved of the Gods, take from the State treasury 800,000 pieces of treasure, with 200,000 thereof buy and bring a brush and bowl, and with 100,000 thereof hire a barber " Thus bidden by King Andhaga-vanhi, the chamberlains became glad and joyful They took from the State treasury 800 000 pieces of treasure, with 200,000 thereof bought and brought a brush and bowl, and with 100,000 thereof hired a barber Then the barber, being hired by the chamberlains, became glad and joyful

He bathed himself and came to King Andhaga vanhi, and, clasping his hands, said to him "Shew me, Beloved of the Gods what I am to do ' Then King Andhaga vanhi said to the barber "Go, Beloved of the

¹ This list is interesting but obscure The terms used are *gīma* (Sanskrit *grīma* village see above note on p 83) *gara* (Sanskrit *lāra* mining town), *nagara* (popularly derived from *na lāra* 'a place where taxes are not levied) *klēda* (Sanskrit *kheḍa* glossed as *dhul'prāk'ira*, earth walled) *lavada* (Sanskrit *lavāṣa* glossed as a mean town) *madamba* (explained as a place with no other *sanniveśa* or trading settlement nearer than 8½ yojanas) *do a mula* (Sanskrit *drona mukha* explained as a place to which there is access by land and water) *pattana* (explained by some as having access by water or by land by others as a place of jewel mines) *assama* (Sanskrit *īrama* a village of hermits) *nigama* (market village) *satāka* (a place of safe keeping for goods) and *sa nūesa* (Sanskrit *sanniveśa* a traders or herdsmen's settlement)

² See p 13

³ The equipment of the Jain friar See above p 3

⁴ *Kuttiya* an obscure word somewhat improbably explained by the Comm as from the Sanskrit *ku trika*

Gods, wash thy hands and feet to perfect cleanness in fragrant perfumed water, wrap thy face in a white cloth of four folds, and cut off the ends of Prince Goyame's hair in meet wise for withdrawal from the world, save for a space of four fingers." Then the barber, thus bidden by King Andhaga-vanbī, became glad and joyful . . . and promised obedience. He washed his hands and feet in fragrant perfumed water, wrapped his face in a clean cloth, and with exceeding care cut off the ends of Prince Goyame's hair . . . Then the mother of Prince Goyame received the ends of his hair in a precious swan-figured¹ robe, washed them in fragrant perfumed water, poured over them fresh gośīrsa-sandal, tied them up in a white cloth, laid them in a jewel-casket, laid this in a box, and then, pouring forth tears like strings of jewels, showera of rain, or sinduvāra blossoms, or broken pearl-ropes, weeping, wailing, and lamenting, spoke thus: "Lo, this is our last sight of Prince Goyame in high estate, in festivals, in births, in tithis, in holidays, in sacrifices, in days of the moon's change."² Then she laid it down beneath a cushion.

Now Prince Goyame's father and mother made ready a throne descending towards the north. Twice and thrice they bathed him with white and yellow pitchers, rubbed his limbs with downy, soft cloths dyed with fragrant saffron, anointed them with fresh gośīrsa sandal, bound upon him a swan-figured robe that might be lifted by the breath from the nostrils,³ tied round him a hāra and half hāra, a single āvalī⁴ and half āvalī, the same of pearl āvalis, the same of

¹ *Harisa lakkhana*, glossed both as above and as 'white' See *Kadambarī*, Bombay Sanskrit Series, pp 8, 9

² The Comm on the Nāy and Bhag (fol 822) gives as example of *tithi* festivals the *Madana trayodaśī*, of holidays (*chana*, Sanskrit *kṣana*) the *Indrotsava*, of sacrifices (*janna*, Sanskrit *yajna*) the *Naga pūja*, and of *parva* festivals the *Karttika purnima*

³ The Bhag (fol 822) adds the description 'ravishing the eye, possessed of meet colour and touch, surpassing the softness of a horse's foam, worked at the corners with embellishment of brilliant gold, exceeding precious'

⁴ The Comm on Bhag (fol. 823) says that the 'single *avalī*' is a series of different gems, the 'gold *avalī*' of gold and gems

gold avals, the same of jewel avals, a fall reaching to his feet, rings, bracelets, upper armlets and arm jewels, ten finger seals, a sash, ear rings, a diadem studded with cresting gems and jewels, and a godlike flower chaplet, they laid upon him perfumes of sweet scents from Dardara and Malaya, and they decked and adorned him, like the Tree of Desire, with a fourfold knotted, wreathed, crowded, and twined garland. Then King Andhaga vanhi summoned the chamberlains, and said "Make haste, Beloved of the Gods, promptly, swiftly, and speedily bring hither a litter of a thousand men's burden¹. And the chamberlains glad and joyful brought it. Then Prince Goyame mounted the litter, and sat down upon the goodly throne thereof with his face toward the east. Then Prince Goyame's mother, having bathed mounted the litter, and sat down on a fine seat at his right hand. Then Prince Goyame's foster mother, taking the brush and bowl, mounted the litter and sat down on a fine seat at his left hand. Then a goodly damsel, charming of attire as an abode of Love² skilled in fitting courtesies whose twin breasts were closely joined and stood out well rounded high and plump, took an umbrella garlanded with Korenta flowers, white as snow, silver, jasmine, or the moon and stood gracefully bearing it behind Prince Goyame. Two goodly damsels mounted the litter, and taking yal tail fans delicate fine, and long of hair, like a foam mass of ambrosia churned of shells, jasmine, and water drops, on figured staves brilliant with divers gems gold, jewels, and precious refined gold stood gracefully bearing them on either side of him, a goodly damsel mounted the litter, and taking a fan, the pure staff whereof was studded with moon stones, diamonds, and beryls stood in front of him towards the east, and a goodly damsel mounted the litter and taking a lustrous silver pitcher filled with

¹ A description of the litter is here omitted. It is very similar to that of Goyame's palaces above.

² See above p. 15. The same is to be supplied for the other damsels.

pure water and shaped like the great mouth of a furious elephant, stood on the south-eastern side of him.¹

Now Prince Goyame's father summoned the chamberlains and said: "Make haste, Beloved of the Gods, to summon a thousand goodly young waiting-men of the harem who are peer, peer in complexion, peer in age, decked with ornament of one kind." They . . . summoned them. Then the goodly young waiting-men, summoned by the chamberlains of King Andhaga-vap̄hī, became glad and joyful, bathed themselves . . . decked themselves with ornament of one kind, came toward King Andhaga-vap̄hī, and said to him: "Shew us, Beloved of the Gods, what we are to do." And Andhaga-vap̄hī said to the thousand goodly young waiting-men: "Go, Beloved of the Gods, convey Prince Goyame's litter of a thousand men's burden." And the thousand goodly young waiting-men, thus bidden by King Andhaga-vap̄hī, became glad and joyful, and conveyed Prince Goyame's litter. . .

In front of Prince Goyame as he rode upon the litter . . . there went firstly, in due order, these eight symbols of fortune—to wit, a svastika, a śrīvatsa, a nandjāvartā, a vardhamānaka,² a state seat, a pitcher, a fish, and a mirror. [³After these there went in front, in due order, a full pitcher and jar, a divine umbrella and banner with yak-tails, delightful to see, visible as far as sight went, and a wind-stirred banneret of victory, upright, piercing the sky. After these there went in front, in due order, a tall stainless umbrella with a stainless staff glistening with beryls, adorned with a drooping garland of korenta blossoms, like the moon's orb, a lofty and stainless umbrella, and a noble

¹ There is here some divergence from the Bhag (fol. 826), where of the two last damsels the first stands north-east of the prince and the second south-east of him, while their functions are transposed.

² The *nandjāvartā* is a peculiar geometrical pattern (see Colebrooke's *Miscellaneous Essays*, ed. Cowell, vol. II., p. 190). The *śrīvatsa* diagram resembles a flower of four petals arranged at right angles one to another. The *vardhamānaka* is variously explained; it seems commonly to have had the shape of a pair of saucers.

³ The following passage is from *Ovarāi*, § 49 *et seq*

throne with a gemmed and jewelled footstool conveying his slippers, and surrounded by many lackeys, waiting men, and footmen. After these there went in front, in due order, many bearers of staves, pikes, bows, yak tails, nooses, books, boards, stools, lyres, oil jars, and caskets. After these there went in front, in due order, many wand bearers,¹ shavelings, wearers of hair crests and hair tufts,² bearers of peacock's tails,³ jesters, hubbub makers, sayers of soft speech, love players, jokers, buffoons, merry men, reciting, singing, dancing, talking, holding forth, watching and observing, and uttering cries of "Victory! victory!" After these there went in front, in due order, 108 fine high bred horses, of the age possessed of speed, with eyes like harimel,⁴ buds of jasmine, with active, lively, swift gait of springing tread, graceful tread, and prance,⁵ trained to speed of pace in leaping, springing, galloping, trotting and three foot walk, wearing goodly ornaments bound and swinging gracefully on their necks,⁶ brilliant with mouth ornaments, tassels, and roundels,⁷ decked on the hips with the rods of yak tail fans, and led by goodly young lackeys. After these there went in front, in due order 108 elephants

¹ *Da li o*, probably some religious order like the modern *Dar lis*

² *Ja lino*. Compare the Jatilas of Buddhist legend

³ An order cognate or identical with the Jains

⁴ An unknown plant, possibly the Sanskrit *arimeda* (generally denoting the *Acacia farnesiana*)

⁵ Three obscure terms of horse training *caneccija lili ja*, and *julija*

⁶ So the Comm., understanding *lima* as *rasiya* but the Guj renders it *dinnau* bridle understanding the words as wearing swinging bridles and goodly ornaments bound on their necks

⁷ This rendering assumes the correctness of one gloss upon the reading *ahilini* which is also glossed as saddle not to mention a variant *amilina*

⁸ *Tl isaga* (Sanskrit *sth is ita* see Leumann's note. In Jain literature at all events it seems to mean rounds like mirrors. Thus in the Anuttaravavai Abhayadeva glosses it as mirror shaped figures such as are in cuirasses (*sphurika*). In the *kālimbari* (p 18 of Larab's edition) *sth is ita* seems from the context to signify round patches (of saffron daubing) and from this may be derived the meaning in *sth is ita* = *hasta bimba*) found in Sanskrit lexica.

half tamed and half wild having tusks somewhat broad of surface and white and fixed in their bases as in golden cases¹ decked with gold gems and jewels. After these there went in front in due order 108 chariots bearing umbrellas banners bells flags and fine arches amid strains of music overspread with nets bearing bells made of gold studded beams of divers timber trees from the Himalaya built with felloes featly cased in iron bearing rounded and close set poles drawn by numerous goodly horses duly guided by skilful men and dext charioteers adorned with thirty two² quivers bearing armour and lestoons filled and prepared for battle with bows arrows other weapons and cuirasses. After these there went in front in due order a column of foot soldiers equipped with swords three tongued pikes spears javelins one tongued pikes maces clubs and bows. After these King Andhagavanha his breast featly adorned with covering of pearls his face aglitter with earrings his head a gleam from his crown a lion of men lord of men Indra of men bull of men like a bull of human kings blest with splendour of exceeding majesty and brilliant riding upon the goodly shoulder of an elephant with an umbrella garlanded with lorenta blossoms held over him with goodly white yak tail fans fanning him a lord of men like Vairavana like the lord of the gods widely renowned for splendour followed in his course by a fourfold³ army filled with horses elephants chariots and goodly warriors set forth on his way toward the park Nandavavane. Then in front of King Andhagavanha his son Goyame came great horses and horse-riders on both sides of him elephants and elephant riders and behind him a crowd of chariots and then Goyame with pitchers uplifted and fans held towards him a white umbrella raised and horse hair flappers waving over him with full splendour went forth into the midst of the city of Barava.

¹ See Hoernle's translation of Uvas., 2 101 note

² The *Dalbergia ougetiana* s

³ A variant is *thirty six*

⁴ Viz comprising cavalry elephants, chariots and infantry

Now when King Andhaga vanhi had gone forth] many that had desire of profit, [of pleasure, of enjoyment, of gain, buffoons, bowl carriers,¹ broken men,² conch carriers,³ discus carriers,⁴ ploughshare carriers,⁵ cozeners, acrobats,⁶ minstrels, and throngs of scholars,] hailed him without cease with these [hundreds of] agreeable, [lovely, dear, acceptable, winsome, soul delighting, heart gladdening charming, auspicious prayers for victory and triumph,] and praised him, in these words "Victory, victory be to thee, O blessed one, by religion! victory, victory be to thee, O blessed one, by mortification! victory be to thee, O blessed one! happiness to thee by unbroken observances,⁸ by supreme knowledge vision, and right conduct! conquer the unconquered organs of sense, preserve by conquest the Ascetic's religion! as conqueror of obstacles dwell, O king, amidst beatitude! smite by means of mortification the foemen passion and hate thy mail stout framed of patience, crush the enemy, the eight Works,⁹ by the supreme Bright

¹ *Karodiy*, glossed as carriers of skulls (Śaiva mendicants?) or of boxes of betel, etc

² *Ka a i i i y i*, glossed as *kara pūditāḥ* or *nṛpa bhīṣya i kinaḥ* or *karena bādhitāḥ*

³ Carrying shells full of sandal or *m i n g a l j a k i r i n a l* or trumpet blowers

⁴ *Cakṣiyā*, carrying a discus as weapon or as a religious emblem or potters

⁵ *Nangaliyu* a kind of minstrel (*bhatta*) wearing a little plough share on the neck (cf Z D M G vol xxxviii, p 11) or ploughmen

⁶ *Vaddham n i*, glossed men who mount on the shoulder cf the *ardharājanaka* above

The formulæ of this address are given here as in Bhag fol 832 et seq The Nay slightly shortens and modifies it

⁷ *Abhagga* a kind of mortification

⁸ The eight *larmas*—viz the four *ghatī-karmas* (*gnānavarāṇija k*, impeding knowledge *darsanavarāṇija k*, impeding intuition of the law *molanīya k* causing error heresy sin etc *antarīja k* preventing right conduct) and the four *aghātī karmas* or harmless influences (*te lanīja k* producing consciousness of sensual experience *yusīla l* appointing power of vitality, *nama-k* causing birth as a certain person *gotra k*, causing birth in a certain family) See Uttarādhyayana, xxix 41, and xxxiii. Bhandarkar (Report, 1883

Meditation,¹ vigorously seize the banner of achievement, O hero, and in the mid-arena of the threefold world bring shadowless supreme absolute knowledge! win to redemption, the supernal seat, by the uncrooked way of beatitude commanded by the excellent Jina, smiting the host of sufferings, overcoming the vexations, disturbing the group of sense-organs! May there be no hindrance to thy religion!" Then they uttered again and again-auspicious cries of "Victory, victory!"

So Prince Goyame went forth into the midst of the city of Bāravaī and² made his way toward the park of Nandanavane; then he lighted down from the litter of a thousand men's burden. His father and mother now led forward Prince Goyame towards the Saint, thrice walked round him from right to right, praised and worshipped him, and said: "This, Beloved of the Gods, is Prince Goyame, our only son² . . . As the blue lotus, the day-lotus, or the night lotus, born in the mire, grown amidst the water, is stained not with defilement of mire, so Prince Goyame, born in love, grown amidst enjoyment, is stained not with defilement of love or of enjoyment. Beloved of the Gods, he is stricken with terror of life's wanderings, fearful of birth, age, and death, and he is fain to shave his head before thee and go from household life into the Order of homeless friars. So we bestow on thee the gift of a disciple, Beloved of the Gods; prithee accept it."

Thus bidden by Prince Goyame's father and mother, the Saint duly gave assent to the matter. Thereupon Prince

1884, pp. 93, 97) quotes Govindānanda's explanation in his gloss on Śāṅkara's *Brahma-sūtra bhāṣya* II 11 33, which is similar to the account in Colebrooke's *Miscellaneous Essays* (vol 11, ed Cowell, p 408), both being apparently somewhat inaccurate

¹ The *sūlla jhāna* (Sanskrit *sūlla dhyāna*) is a form of ecstasy, supposed to dissipate the *karma* affecting the soul, and to bring about its immediate deliverance. The devotee has to ponder upon several or one of the objects discussed in the Scriptures under its several logical categories, while checking his breath and holding his body and eyes motionless.

² As above, p. 40

Goyame departed from before the Saint to the north eastern side of him, and with his own hands doffed his ornaments, garlands, and finery His mother received them in a swan figured robe, and pouring forth tears like a rope of gems, or showers of rain, or *sindura* flowers, or a broken pearl string, weeping, wailing, and lamenting, she said. "Thou must strive, child, thou must labour and put forth thy might, in this matter there must be no sloth, may this path likewise be ours" So Prince Goyame's father and mother, having praised and worshipped the Saint, went back by the way whereby they came forth

Then Prince Goyame with his own hands plucked out his hair in five handfuls, and went towards the Saint, thrice walked round him from right to right, praised and worshipped him, and said "The world is aflicker, sir, the world is aflame, sir, the world is aflicker and aflame, sir, with age and death Even as a householder when his house is on fire takes thence some treasure of small mass and great worth that is therein, and goes aside with it, thinking that this which he has put away for himself will be in far or near life¹ to his weal, pleasure, comfort, and bliss afterward, so this my one agreeable treasure of righteousness which I have put away for myself will cut short my life wanderings Therefore I am fain to be taken into the Order by thyself, Beloved of the Gods, to be given the tonsure by thyself, to be trained by thyself, to be taught by thyself, to have thyself preach to me the law treating of right conduct, seeking of food, discipline, fruits of discipline, observance, practice, pilgrimage, and measure"

Then the Saint himself took Prince Goyame into the

¹ *Pacch* : *pur* is *loc*, explained as in a future or in the present life, a variant *pacch* *urassa*, regretful is also mentioned by the Comm

* These terms are (a) *āyāra*, Sanskrit *ucīra*, the religious life generally especially study (b) *goyāra* Sanskrit *gocara* the begging of alms (c) *vinaya*, monastic discipline (d) *venāyā* Sanskrit *tainayika*, the results of *vinaya*—*eg*, the dissipation of *karma* in the soul (e) *carana* and (f) *karana* on which see pp 89 note 6 (g) *gīyā*, Sanskrit *yātrā*, pilgrimage and (h) *māyā*, Sanskrit *matra*, limitation of food

Order, himself gave him the tonsure himself, reached to him the law showing him how he should walk how stand how sit how lie, how feed himself, how speak, how show forbearance whenever he uprose towards breathing things born beings live things and animals ¹ how be in this matter without sloth, and Prince Goyame, hearing from the Saint this godly instruction duly undertook it walking standing according to his bidding *

So Goyame became a friar heedful in walking [² in speech in seeking food in taking up and laying down articles of equipment and vessels ⁴ and in dropping ordure urine spittle mucus and dirt guarded in mind speech and body guarded guarded in bodily organs guarded in continence] and abode observing this Niggantha doctrine And it befell that in the presence of the Saint Vritthanemi and Elders of such sort ⁵ Friar Govame studied the Laws of Peace and others ⁶ also the Lleven Scriptures

¹ *I a a* (Sanskrit *pr na*) *bl ja* (Sanskrit *bh la*) *ja ra* and *satta* (Sanskrit *sattva*) are explained by the Comm. as respect vely creatures of from two to four organs trees creatures of five organs and the living atoms of earth water fire and wind

² Here follows in the Nāy a long episode (pp 938-3. 7) in wh ch the flagging enthusiasm of the prince is stimulated anew by a tale of his former life

³ See Ovaval § 97 Bhag fol 164

⁴ The terms *bl a da* and *matta* are not very clear The Comm on Ovaval § 97 besides the above interpretation proposes to take *bha la-matta* together as generally equipment or *blanda* as equipment or earthen vessels and *matta* as a bowl. *Bl a da* often signifies pottery

⁵ *Tahar va se* of the right kind proper Compare *Tath gata* and see Journ R As at c Society 1893 p 103 f

⁶ The six *Āvaśyakas* or Laws of Necessary Ritual, of wh ch the *S ma jīla* are first The latter word is explained in the scriptural commentaries as from *samaya* (see Hoernle's note translation of *Uvās* p 31) Some older authorities however such as Umasvati in the Tattvartha-sutra bhasya and Samantabhadra in his Ratnakaranda śrayakacāra, more plausibly connect it with *samaja* the hour or devotional office of Jains (cf *aud jīla* from *udaja* Samantabhadra writes *samajīla*) To observe the Samayika properly the worshipper

and abode exercising himself by many fasts until the fourth, [sixth, eighth, tenth, or twelfth meal, or allowing but one meal in one month or half a month¹]

In those days, at that time, it befell that the Sūnt set out from the city of Baravaī, from the Nandanavane, to travel about in outer countries. And it befell that Friar Goyame made his way toward the Saint Ariththanemi, praised and worshipped him, thrice walked round him from right to right, and said "I am fain, with thy leave, sir, to abide observing a month's Monastic Standard², [if it please thee, Beloved of the Gods, make no stay" So Friar Goyame, being given leave by the Ascetic, and becoming glad . . . worshipped him, and abode observing a month's Monastic Standard. He duly with [thought, word, and] body underwent, maintained, accomplished, absolved, completed, announced, observed, and fulfilled to order, according to the scripture, to the rule, and to the way, according as was right and meet, a month's Monastic Standard, and after so doing he made his

should withdraw in the early morning at mid day, and at evening into a quiet spot, where with motionless body (squatting or standing in the *l* *vyotsarga* pose) and folded hands he meditates fixedly upon his soul, the divinity of the Jina, etc., thrice bowing his head four times to each of the four quarters. For details of the modern ritual see Jaina *tattvadarśa* Hindi edition, p. 376. The other *Āvaśyakas* are singing hymns to the twenty four Jinas (*stavana*), worship (*tandanī*) confession of sin (*pratikramana*) and *l* *vyotsarga*. Observe the mention of the 'Scriptures' (*Angas*)—an anachronism.

¹ As Jains usually take only two meals in the day a fast until the fourth meal signifies denial of food for a day and a half and would be reckoned as one *upvāsa* and similarly with longer fasts.

² Some details as to the austerities practised in the 'Monastic Standards' are given in the Comm. on *Ovavāi*, v. 24.

³ The rest of the story is taken from Bhag., fol. 163 f, the rubric in our text being *In the same wise as Khandac he underwent the twelve Monastic Standards, also the Guṇarāyana mortification, in the same way entirely, in the same wise as Khandac he pondered, took fare well, together with the Elders mounted Settumya* {came to his death} *by a month's starvation. His period was twelve years {and so forth} until he is satisfied*

way toward the Saint, praised and worshipped him, and said "I am fain sir, with thy leave, to abide observing the two months' Monastic Standard, if it please thee, Beloved of the Gods make no stay (Here in the same manner, are described the Standards of two three four, five six, and seven months each then firstly, one of seven days and nights, secondly, one of seven days and nights thirdly, one of seven days and nights, then one of a day and a night then one of one night) "Then having fulfilled the one night's Monastic Standard, Friar Goyame made his way toward the Saint worshipped him, and said "I am fain sir, with thy leave, to abide observing the mortification of the Gunarayana year, if it please thee Beloved of the Gods, make no stay So Friar Goyame, being given leave abode observing the mortification of the Gunarayana year—to wit, in the first month he constantly mortified himself by fasts until his fourth meal, while by day he sat in the utkutaka posture¹ facing the sun and scorching himself on a scorching ground and by night he sat naked in the virasana pose", in the second month he constantly mortified himself by fasts until his sixth meal, while by day he sat in the utkutaka posture facing the sun and scorching himself on a scorching ground and by night he sat naked in the virasana pose, (and so forth, until) in the sixteenth month he constantly mortified himself by fasts until his thirty fourth meal while by day he sat in the utkutaka posture facing the sun and scorching himself on a scorching ground, and by night he sat naked in the virasana pose So Friar Goyame fulfilled the mortification of the Gunarayana year and after doing so he made his way toward the Saint, praised and worshipped

¹ Probably the *utkatasana* of the Yogic texts, in which usually the devotee kneels with toes gripping the ground and heels upward with the anus resting on the heels and the hands grasping the knees.

* The devotee kneels on one leg the other leg being in the posture of sitting each foot is touching the thigh of the other leg the hands hang downward According to other authorities he should squat with his legs folded under him and hands laid one upon another and rest upon his foot

him, and abode exercising himself by many fasts in divers mortifications

So by this noble abundant, zealous, earnest, happy, blissful, lucky auspicious, splendid, lofty, magnificent excelling exalted, stately mortification Friar Goyame became withered, wizened, fleshless, he became a mere frame of bone and skin, he grew so that his bones rattled emaciated, overspread with veins. It was by force of spirit alone that he walked and he halted. He was faint after speaking, and in speaking, and before speaking. As for sooth a cart full of sticks or of leafage, or of oil seed and jars and leafage, or of castor oil sticks or of coals, that has been put out in the heat and dried up goes with a creaking and halts with a creaking so Friar Goyame went with a creaking and halted with a creaking, being piled high with mortification and piled low with flesh and blood, and like a fire confined within a heap of ashes he shone mightily with glow, with lustre, and with splendour of glowing lustre.

In those days, at that time (the city was Burava, the arrival of the Saint took place, and so forth until) the congregation went home. Now it befell that while Friar Goyame at the hour of midnight was holding a religious vigil, there arose in him the following inward pensive [eager, mental resolve] "Truly I by this mortification am faint. I go with a creaking and halt with a creaking. But I have yet within me energy, work, power, vigour, manly force, prowess. So forasmuch as I have yet within me energy and forasmuch as I have abiding for teacher of the Law and instructor in the Law the Saint Ariththanemi, the Conqueror, the seeker of weal¹, now therefore on the morrow when the night shall have lightened into dawn and the sun shall arise in golden lustre, where unto tenderly open the eyes of the full day lotuses and water lilies,* like in hue to the red asoka or to the ruddy

¹ *Suhattī*: interpreted both as *subh rti*: seeking weal and as *su lasti*: noble elephant

² *Utpalī*: the blue lotus (*Nymphaea carileva*) and *lamalā* the *Nelumbium*. The Comm. however understands *lamalā* as 'deer' (cf. *κευδς*). The *kimsuka* is the *Butea frondosa* the *gunya* is *Abrus precatorius*

tint of kimpūkaś, parrots' beaks, or cleft gunja berries, the awakener of the bushy lotus-pools, the thousand-rayed marker of day, gleaming with brilliance, it will be best for me to praise, worship . . . and wait before the Saint; and then, having gotten leave of him, to take upon myself the five Great Vows,¹ to ask forgiveness of the friars and nuns, and with godly Elders of such sort to climb slowly up Mount Puṇḍarīka,² which is like to a mass of clouds, a meeting-place of the gods; and there I will look to get me a clean dais of earthen blocks, spread a bed of darbha grass, and sitting thereupon in the pīṭhagaya condition,³ renouncing food and drink, I will wait without eagerness for death by wasting away in starvation." Thus he pondered, and on the morrow . . . he made his way toward the Saint . . . and waited before him.

"O Goyame!" said the Saint to him, "verily, when thou, Goyame, at the hour of midnight wast holding a religious vigil, there arose in thee the following inward . . . resolve: 'Truly I . . . will wait without eagerness for death by wasting away in starvation'; and thou art come speedily to me. Verily, Goyame, the matter is indeed right. Therefore, Beloved of the Gods, if it please thee, make no stay."

Then Friar Goyame, being given leave by the Saint, became glad and joyful . . . rose up, thrice walked round the Saint from right to right . . . worshipped him, took upon himself the five Great Vows, asked forgiveness of the friars and nuns, and together with godly Elders of such sort climbed slowly up Mount Puṇḍarīka . . . There he looked to get him a clean dais of earthen blocks and a clean spot

¹ Namely, the vows to do no hurt, to speak only what is kindly, wholesome, and true, to steal not, to observe continence, and to have no possessions—*ahimsa-suntasteya brahmacaryaparigraha*

² An ancient name for Mount Śatrumjaya (Settunjia) in Gujarat. In the Bhagavatī Khandae is beatified on Mount Viṇḍe (Sanskrit Vipula), near Rājagṛha and Buddha gayā, as are some of the protagonists in the Antagada-dasao

³ A posture in which the devotee sits motionless awaiting death See Āyār, I vii. 8 19; Bhag, fols 160, 171, Nāy., p 376, etc.

for easing nature, spread a bed of darbha grass, sat there upon with his face to the east in a squatting posture raised to his head the ten fingers of his hands clasped before his forehead with joined palms and said "Homage be to the Saints, the Lords" homage to the Saint Arutthanemi³ I where I am give praise to my lord where he is, may my lord where he is behold me where I am⁴" Thus having praised and worshipped, he said "Already in the presence of the Saint Arutthanemi have renounced for all my life all harm to living things [⁵false speech taking of goods not given, lying with woman possession of goods, wrath pride deceit and lust, passion wrath, strife, slander, tale bearing, evil speech, displeasure pleasure guile and wile, and] sting of false vision⁶, and now, in presence of the Saint, once more I renounce for all my life all harm to living things. I renounce for all my life all the four kinds of food, meat, drink, sweets, and dainties This body, which, though agreeable is touched [by distempers and diseases, sufferings and vexations,] I do by my last breaths surrender So he abode in the pravagaya condition, renouncing food and drink, waiting without eagerness for death by wasting away in starvation Then Friar Goyama, having in the presence of the Saint and Elders of such sort studied the Laws of Peace and others, likewise the Eleven Scriptures, and having fulfilled the period of friarship for twelve full years, wasted himself away in starvation, withheld from himself sixty meals, made confession and retraction,⁷

¹ *Sampaliyanka* glossed as *padmāsana* which in logic texts is a posture in which the devotee squats on the ground with legs folded the right leg being on the left thigh and vice versa, while the eyes are fixed upon the tip of the nose The position of the arms varies

² Supply the usual list of epithets p 11 down to attained

³ Supply the same list but reading sought to be attained

⁴ On these terms see S B E xiii pt. 1 p 82 note and Journ. R Asiatic Society, 1898, p 104

⁵ See Vy, p 881

⁶ *Miccl i-damsana-salle*—i.e. heresy

⁷ See Hoernle's translation of Uvas, s 86 and note, Tattvartha sutra bhāṣya ix 29

fell into a trance, and in due course came to his death. Thereupon the reverend Elders, seeing that Friar Goyame had come to his death left the body as was meet on extinction. They took his bowl and garments, and slowly went down Mount Pundarie, and took their way toward the Saint, praised and worshipped him, and said - "Truly, Beloved of the Gods, thy disciple Friar Goyame was by nature gracious, by nature peaceful, by nature little given to wrath, pride, deceit, and lust, full of soft tenderness, gentle,¹ gracious, refined. Now, by thy leave Beloved of the Gods, he has taken upon himself the five Great Vows, asked forgiveness of the friars and nuns and in due course come to his death. Here, sir, is his religious equipment." Then the lord Varadatte² praised and worshipped the Saint and said to him "Truly Beloved of the Gods, whither has gone, where has been reborn Friar Goyame thy disciple, who in his death month has come to his death?" "O Varadatte!" said the Saint to him, "truly Friar Goyame my disciple, O Varadatte was by nature gracious. Now, by my leave, he has taken upon himself the five Great Vows made confession and retraction, fallen into a trance, come in his death month to his death, and been reborn as a god in the Accne paradise.³ There it is declared that some gods dwell for twenty two *sigarovama* periods, and there it is declared that Goyame shall dwell as god for twenty two *sigarovama* periods."⁴

¹ *Alīne*. See Hoernle's translation of U'vas p. 70 note.

² The chief disciple of Ariṣṭhanemi. Here his name is to be substituted for that of Goyame (Gautama Indrabhūti), the *gana dāra* of Mahavira.

³ The *Acjula lalpa* the twelfth paradise of the Vaimānika order of gods. See Cosmographic Appendix.

⁴ A *sigarovama* period is 1 000 000 000 000 000 times as long as a *paliovama* period—i.e. according to some the time necessary to empty at the rate of one hair in every century a well of 100 *yojanas* in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to others (e.g. Ratnaśekhara, *Laghu kṣetra samasa*, 92) a *paliovama* is the time needed to empty a cavern one *yojana* in every dimension and full of chopped hairs at the rate of one fragment per century.

Verily, sir, when Goyame's life force, existence, and dwelling time are spent, he will thereupon sink from godhead at the gods' world. And if thou askest whither he will go where he will be born, Varādatte, he will become beatified, enlightened, released, extinguished, and will reach an end of all his sorrows in Maha videhe¹"

Such is the end of Goyame]

"Verily this, Jambu, is the matter of the first lesson in the first chapter of the eighth Scripture, the Fortune of End winners, preached by the Ascetic "

(In the same way as Goyame *are to be described* the others—his father Vanhi, his mother Dhurim, Samudde, Sagare, Gambhire, Thimie, Ayale, Kampille, Akkhobhe, Pasenai and Vanhi,² in the same course)

Thus the first chapter, ten lessons preached

THE SECOND CHAPTER.

'Ir, sir, in the second chapter . . ." (*Here is to be inserted an introduction similar to that of the first chapter*)

"In those days . . ." (*It was in the city of Barava* Vanhi was the father, Dhurim the mother

Akkhobhe forsooth, Sagare, Samudde, Himavante, and Ayale hight,

Dharane, Purane and eighth Abhicande

All the eight lessons are as in the first chapter. The mortification is the Gunarayana the period sixteen years, they became beatified by a month's starvation on Satrumjaya)

Thus the second chapter, eight lessons preached

THE THIRD CHAPTER

"Is, sir, in the third chapter . . ." (*Here is to be inserted an introduction*) "Truly, Jambu, in the third chapter of

¹ See Cosmographic Appendix

² Or *Va Ah* see p. 12

in the eighth Scripture there are thirteen lessons that were preached—to wit

ase, Anantasene Ajyasene, Ambayaru Devasene, Sattusene

Sirane Gao,¹ Sumuho Dummuhe, Kuvae, Dirue An
hithi

' If, sir, in the third chapter of the eighth Scripture the fortunes of Ind winners there are thirteen lessons that were preached by the Ascetic what, sir, is the matter of the first lesson of the third chapter in the Fortunes of Ind winners that was preached by the Ascetic?

' Verily, Jamlu in those days there was a city named Bhaddilapure (A description is to be inserted)

' At the north eastern side of this city of Bhaddilapure was a park named Sirivaye.' (A description is to be inserted) Jiyasattu was the king In this city of

Bhaddilapure was a gentleman named Nage, rich unsurpassed* This gentleman Nage had a wife named Sulas who was delicate goodly of form This gentleman Nage had born to him by his wife Sulas a boy named Amyase who was delicate goodly of form attended by five nurses² and so grew in comfort as grows a fine camla tree close to a mountain cavern

Then when his father and mother saw that young Amyase was past eight years of age [they brought him] to a teacher of the arts Then when his father and mother saw

that young Amyase had passed his childhood he was married by them in one day to thirty two daughters of excellent merchants peer to him Then the gentle

man Nage gave to young Amyase the following gift of gladness—to wit thirty two crores of unwrought gold (and so forth as to Mahabbale until) he sat up in his noble palace enjoying [the delights of mortal love] In those days the Saint Arutthanemi arrived The park was Sirivane The Saint abode The congre

¹ This is the same person as Gays-sukumale

² See Oravai § 11

³ As above p 28 Our text rubric refers back to Oravai § 10c

gation went forth Then of young Anjase (the same is to be told as of Goyame except that he studied the Laws of Peace and others also the fourteen Purvas and his period was twenty years the rest is the same until) he became beatified by a month's starvation on Mount Satrumjaya

Verily this, Jambu is the matter of the first lesson of the third chapter of the eighth Scripture the Fortunes of End winners that was preached by the Ascetic

(In the same way as Anjase *etc* to be described the others Anantasene Ajyasene Anihayaru Devasene Sattusene six lessons, in the same course Their wedding gifts were thirty two each their period was twenty years *they studied* the fourteen Purvas and were beatified on Satrumjaya)

Thus ends the sixth lesson

In those days (It was in the city of Barava) The story is as that of the first chapter except that the king was Vasudeve the queen Dharmi The dream was of a lion The prince was Sarane The wedding gifts were fifty each He studied the fourteen Purvas his period was twenty years the rest is as in the case of Goyame until) he was beatified on Satrumjaya

Thus the seventh lesson

If so (Here is to be inserted an introduction)

Truly Jambu in those days (It was in the city of Barava) The story is to be told as in the first chapter, until) the Saint Arithaemi arrived In those days there were six friars brothers by one mother that were disciples of the Saint Arithaemi they were peer peer in complexion peer in age of the hue of a blue lotus or a buffalo's horn or indigo or flower of flax marked on their breasts with the srivatsa resplendent with flowery rings¹ *dhya Naladavara* Now on the day that these six friars

K suna k dala blaladala glossed as resplendent with ear ornaments shaped like the lotus of the heart

² The son of Kubera or Varava the God of Wealth

shaved their heads and went forth from household life into the Order of homeless friars, they praised and worshipped the Saint Arutthanemi, and said ' We are fain, sir, by thy leave, to abide for all our lives constantly mortifying ourselves by fasts until the sixth meal exercising ourselves with constraints and mortifications, if it please thee, Beloved of the Gods make no stay

So the six friars, being given leave by the Saint Arutthanemi abode for all their lives constantly mortifying themselves by fasts until the sixth meal Now it befell that the six friars when the time came round for allowing themselves the sixth meal, read their own lections in the first watch of the afternoon [¹in the second watch they sat in meditation, in the third watch, without haste, or speed or hurry, they looked to the cleanness of their mouth cloths² and then of their vessels and raiment, then they wiped their vessels and then their raiment took them up, made their way toward the Saint Arutthanemi praised and worshipped him and said] "By thy leave, we are fain, as the time has come round for allowing ourselves the sixth meal, to go round by three open places in the city of Biravai [to the higher, the lower, and the middle orders seeking alms by gathering from house after house³], if it please thee

So the six friars being given leave by the Saint Arutthanemi, praised and worshipped him, sallied forth from his presence from the Sahassambavane, and without haste went round by three open places Now [two of them] that went round there by one open place entered the house of Devai, the queen of King Vasudeva Queen Devai saw the friars drawing near She became glad arose from her seat thrice walked round them from

¹ See Bhag fol. 190 (to which our text rubric refers) Uvis § 77 Uttaradh. xxvi The watch (*poris*) lasts about three hours the first *poris* beginning at noon

² A cloth tied over the mouth to keep out minute living creatures—*e.g.* insects.

³ *Samula e an* which according to Hoernle is to be corrected to *samudd e an* (as in some MSS) a view which finds support in the Pali *sapa l nan*

"Truly it was prophesied of me at the city of Polāsapuro by Aimutte the boy-friar in my childhood that I should bear eight sons, peer . . . and no other mothers in Bhārahe-vāso should bear such sons. But this proves herewith manifestly false. Other mothers in Bhārahe-vāso do indeed bear sons, peer . . . So I will go now to the Saint Ariṣṭhanemī and ask him of this prophecy." Thus she pondered, and summoned the chamberlains, and said: ["Hasten, Beloved of the Gods, to have a goodly car of state yoked by skillful men with goodly young oxen which are like to one another in hoofs, tails, and horns of like marking, which are set off with gold-tasselled neck-cords, which are held in by a bridle of nose-cords bearing silver bells, made of cotton cord, and decked with fine gold, and which wear chaplets of blue lotus-flowers; let it be hung round with a network of divers gems and golden bells, fitted with a well-made, becoming, straight, seemly, deftly cut pole, supplied with excellent equipment, altogether fitting; and then bring back the report of my command."

Then Queen Devaī bathed herself . . . decked her body with ornaments of great and small price, and with a ring of handmaidens surrounding her she mounted the goodly car of state, went forth into the midst of the city of Bāravaī, and made her way toward the Sahassambavane park. Then she alighted from the car of state, and with the ring of handmaidens encircling her she made her way toward the Saint Ariṣṭhanemī, thrice [walked round him from right to right,] praised and worshipped him, then [courteously] waited with clasped hands before the Saint, neither very near nor very far, wishful to hear and worshipping, standing there.]

Then the Saint Ariṣṭhanemī said to Queen Devaī: "Verily, Devaī, when thou sawest these six friars there arose in thee the following . . . purpose "Truly it was prophesied of me in the city of Polasapure by Aimutte . . ." So thou art come hither into my presence. Verily, Devaī, the

¹ The rest of this and the next paragraph are as given in Bhag., fol 789, and Uv3s, § 206.

matter is indeed right Truly, Devai, there dwelt in those days . a gentleman named Nage in the city of Bhaddilapure, rich This gentleman Nage had a wife named Sulasā Of the lady Sulasā it was prophesied in her childhood by a soothsayer that she should bear dead babes Now Sulasā was from childhood a worshipper of the god Harinegamesi¹ She caused to be made an image of Harinegamesi, and every morning she bathed per formed the lustratory rites, and with a moist robe² made flower offerings of great worth, fell upon her knees, did reverence, and thereafter took food and did her offices By the lady Sulasā's devotion, veneration, and obedience the god Harinegamesi was won over So in compassion for the lady Sulasā the god Harinegamesi made both her and thee to become pregnant at the same time Both of you together conceived, both were together big with child, both together bore babes But the lady Sulasā bore stillborn babes Then the god Harinegamesi in compassion for the lady Sulasā took away her stillborn babes in the hollow of his hand, and carried them to thee At that time thou too didst bear after nine months tender babes Thy children, Beloved of the Gods, he took away from thee in the hollow of his hand, and carried them to the lady Sulasā So these are in truth sons of thee Devai not of the lady Sulasā³

Then Queen Devai, having heard and listened to this matter from the Saint Arutthanemi, became glad and

joyful . . . She praised and worshipped the Saint Ariṣṭhanemi, and then made her way toward the six friars. All six friars she praised and worshipped, her milk rising, her eyes streaming, her bodice spreading out, her bracelets splitting on her arms, the root-cells of her hair swelling like kadamba-flowers beaten by rain-showers. She looked upon the six friars with a fixed eye, gazed very long, praised and worshipped them, and then made her way toward the Saint Ariṣṭhanemi, thrice walked round him from right to right, praised and worshipped him, mounted her car of state, and set out toward the city of Bāravaī. She entered the city of Bāravaī, and made her way toward her own house, toward the outer audience-chamber; then she alighted from her goodly car of state, and made her way toward her own bower, toward her couch, and sat down upon her couch. Then in Queen Devaī there arose this . . . [thought]: "Verily I have born six sons, peer . . . like Nalakūvara; but I have not known joy of the childhood of even one of them. There is but Kanhe Vasudeve, who comes hither to me every six months to do reverence at my feet. Happy then, righteous, working righteousness, fulfilled in their purposes, fulfilled of their tokens, are those mothers, I trow, that have such who are born from their own wombs, greedy for the milk of their breasts, sweetly babbling, lispingly prattling, encompassing from their waists their loins, childlike, and again and again with hands like tender lotus-flowers grasp them, and lying in their bosoms utter again and again most sweet and prettily prattling converse. But I am unhappy, unrighteous, working unrighteousness, for I have not gotten even one." Thus was she downcast [¹in the cogitations of her spirit], and brooded

Now Kanhe Vasudeve bathed . . . decked his body with ornaments of small and great price, and came thither to do reverence at the feet of Queen Devaī. He saw her to be downcast . . . and brooding, and laying hold of her

¹ Nāy., p. 133, etc.

feet, he said "Erstwhile, mother, thou wert glad . . . to see me, why to day, mother, art thou downcast and brooding?" Then Queen Devai said to him "Verily, my son, I have born seven sons, peer . . . but I have not known joy of the childhood of even one Thou only, my son, dost come hither to me every six months to do reverence at my feet Happy then . . . ' (repeat as above, until) "I brood"

Then Kanhe Vasudeve said to her "Nay, mother, be not downcast nor brood I will strive so that a younger brother may be born to me" With these agreeable . . . words he comforted her, departed thence, and took his way toward the oratory¹ [He swept the oratory, looked to get him a clean spot for easing nature and a clean bed of darbha grass sat down upon the bed of darbha-grass, set himself to keep a fast until the eighth meal, observing the continence of the posaha in the oratory, [having taken off his jewels and gold, laid aside his garlands and unguents of sandal, and put away his sword and mace, alone with none beside,] and sat with his mind fixed upon the god Harinegamesi When Kanhe Vasudeve's fast was coming to an end, the god Harinegamesi's seat shook Harinegamesi, seeing his seat shake put forth his cosmic² vision Then in him arose the following [thought] "Verily in the continent of Jambuddive, in Bharaha vase, in the southern half of Bharaha vase, in the city of

¹ *Posaha sala* the chamber where Jains hold the *posaha* This is the Sanskrit *upavasatha*, though often falsely Sanskritized as *proṣadha* or *paṇṣadha* It is a fast held on the eighth and fourteenth of each fortnight and on the days of new and full moon sometimes also on special occasions The worshipper withdraws from the world hears or reads the Scriptures or sits in devout meditation while withholding from himself the four kinds of food (viz, that which is eaten drunk, chewed or licked, corresponding to the terms in our text 'food drink, sweetmeats, and dainties) ornaments scent, snuff, flowers baths and unguents See Hoernle's translation of *Uvas* p 32 and App p 39 also *Tattvartha-sutra-bhasya*, vi 16 The following episode down to Kanhe's prayer is taken *mutatis mutandis* from *Nāy*, p 139 *et seq*

² *Ohāya* : Sanskrit *atadhiḥ jñāna* see Appendix III.

Baravaī, in his oratory, Kāṇhe Vasudeve sits keeping a fast until the eighth meal, with his mind fixed upon me Truly it is best for me to reveal myself to him ' Thus he pondered Then he came down to the north eastern quarter, transformed himself by a magical mutation,¹ and spread himself out over numerous yojanas like a rod, of ratnaṣ,² diamonds, beryls, lohitaḥa rubies, cat's eyes, hamsa garbha crystal, garnets, saugandhika rubies, jasper, ankas, anjanas, silver, gold, anjana pulakas, crystal, and riṣas, he cast away the gross atoms, and took to himself the fine atoms³ Then with the sublime, hasty, speedy, impetuous, swift, proud, rapid, triumphant divine course of the gods he made his way toward the continent of Jambuddive, toward Bharabe vase, toward the southern half of Bharabe vase, toward the city of Baravaī, toward the oratory, toward Kāṇhe Vasudeve, and appeared in the sky, clad in fine robes of the five colours bearing bells And he said to Kāṇhe Vasudeve "I am Harinegamesī, O Beloved of the Gods Forasmuch as thou art sitting in thy oratory keeping a fast with thy mind fixed upon me, I have come speedily to thee, Beloved of the Gods Show me now, Beloved of the Gods, what I may do, what I may give, what I may seek, or what is the desire of thy heart Then Kāṇhe Vasudeve saw Harinegamesī apparent in the sky, and became glad and joyful, he went on with the

¹ *Icchīja samugghuenam samolannai* changes himself by a *vaiṣṭīja samudghāta* Souls (*jīva*) are associated with five bodies *aud rīka* or gross, *kīrmana* or body of atoms of *karma* *taṭasa* or fiery body with the function of digestion, *aharaka*, or vehicle for transporting souls over space and *vaiṣṭīja* or subtile mutative form (see especially Tattvartha sūtra-bhāṣya 11 37 *et seq*) In a *samu l ghata* of this kind the soul by a violent effort works off the peculiar atomic *karma* which forms its *vaiṣṭīja* body throwing it out together with its own *jīva-pradehas* or atomic points in space See especially Bhag 11 2 ul. 1 4 and Comm., etc

² Some class of jewels, here glossed as usual 'karketana (chryso beryl) etc'

³ After this the Nāy gives two alternative descriptions of the god's flight I have rendered the second

po aha rites, then] clasping his hands, said "I desire, Beloved of the Gods, that a younger brother, born of the same mother, be given me" Then Hariṇegameśa said to him "Beloved of the Gods, thou shalt have a younger brother, born of the same mother, who shall fall from the gods' world When he has passed his childhood he shall shave his head before the Saint Arutthanemi and go into the Order" Twice and thrice he spoke thus to Kāṇhe Vasudeve, and then went back by the way that he had come

Then Kāṇhe Vasudeve went forth from the oratory, and took his way toward Queen Devai He laid hold of her feet and said "Thou shalt have a younger brother to me, mother" With these agreeable words he comforted her, and went back by the way that he had come

Then it befell that Queen Devai lay in a chamber of this sort¹ she saw a lion in her dream, and awoke she joyfully carried the unborn babe, and after nine months she bare a boy like of hue to the sumana blossom, the red bandhujivaka² distilled lac dye, the lush coral tree, and the early sun, dear to the eyes of all, delicate goodly of form, like an elephant's palate (The birth is to be narrated in the same way as that of Prince Mehe,³ until) "For that this our child is like an elephant's palate, therefore be the name of this our child Gaya suku male" So the child's father and mother gave him the name of Gaya sukumale' (The rest is to be told in the same way as of Mehe, until) 'ripe for enjoyment

"Now there dwelt in the city of Barava a Brahman named Somile He was rich and [taught, kept in guard, retained, and went through] the Rīg veda, [the Yajur

¹ See above p 16

² *Pentapetes plœnicea*

³ Nay p 169 *et seq* cf the story of Goyame above

⁴ This description is from Bhag fol 149 The first four epithets are *sirae virae dh rae p rae* which seemingly correspond respectively to the conditions of Brahmanic study *ālyapana udgrāṇa dhīra ā adhjayāra* The Nighantu is probably that of Yaska The Sastī tantra is a lost manual of the Sīmkhya philosophy

veda, the Sāma-veda, the Atharva-veda, fifthly the legends, sixthly the Nighaṇṭu, and the Four Vedas with their Angas and Upāṅgas and mysteries; he knew the six Angas; he was learned in the Saṣṭi-tantra; and in arithmetic, in the doctrine of the letters,¹ in grammar, in metrics, in etymology, in astronomy, and in many other doctrines of Brahmans and wandering friars] he was well established. This Brahman Somile had a wife named Somasirī, who was delicate . . . and he had a daughter, born to him of his wife Somasirī, a maiden named Somā, who was delicate . . . goodly of form and of exceeding shapeliness, [bloom, and] loveliness, exceeding fair of body. Now it befell once that the maiden Somā bathed . . . decked her body with ornaments of small and great price, and attended by many hunchback women . . . set forth from her own house and took her way toward the high-road. There she stood playing with a golden bat and ball. In those days . . . the Saint Ariṣṭhanemī arrived. The congregation went forth. Then Kaphe Vāsudeve, having heard the matter of this tale, bathed . . . decked his body with ornaments of small and great price, and went out together with Prince Gaya-sukumāle upon the goodly shoulder of an elephant, with an umbrella garlanded with korenta blossoms held over him, with goodly white yak-tails fanning him, into the midst of the city of Bāravaī, to do reverence at the feet of the Saint Ariṣṭhanemī. He beheld the maiden Somā, and marvelled at her shapeliness, bloom, and loveliness. He summoned his chamberlains, and said: "Go now, Beloved of the Gods, entreat the Brahman Somile, and take the maiden Somā and bestow her in the damsels' chamber of the harem. Then she shall become the wife of Prince Gaya sukumāle." The chamberlains . . . bestowed her there.

Then Kaphe Vasudeve went forth into the midst of the city of Baravaī, [made his way] toward the Sabassambavane park . . . waited before [the Saint]. Thereupon

¹ *Śikṣhā-kappa*, glossed as the theory of the letters and their application.

the Saint Arutthanemi before Kanhe Vasudeve and Prince Gaya sukumale and that [mighty congregation preached various] doctrine Kanhe went back Then Gaya sukumale, having heard the Law from the Saint Arutthanemi

' (*Here the story is to be told in the same wise as of Mehe,*¹ repeating "Beloved of the Gods, I will say farewell to my father and mother," but omitting mention of the princesses, as far as "the task of carrying onward the succession of the line of our stock") "Then Kanhe Vasudeve, having heard the matter of this tale, came to Gaya-sukumale, embraced him, clasped him to his bosom, and said "Thou art my younger brother, born of the same mother, now prithee, Beloved of the Gods shave not thy head nor go forth into the Order I will anoint thee with a great royal anointment ceremony in the city of Baravar'

But Gaya sukumale, thus bidden by Kanhe Vasudeve, stood silent Then he spoke thus twice and thrice to Kanhe Vasudeve and his father and mother "In sooth, Beloved of the Gods, the delights of mortal love are to be abandoned Therefore I am fain by your leave Beloved of the Gods to go forth into the Order

Then Kanhe Vasudeve and his father and mother having prevailed not upon Gaya sukumale by many [declarations] in accord [with sense enjoyment] now said unwillingly to him Child, we are fain then to see thee in royal state for but one day (*Here is to be told the withdrawal from the world in the same way as of Mahabale*¹ until "according to his bidding")

' So Gaya sukumale became a friar, heedful in walking guarded in continence Now in the afternoon of the day when Prince Gaya sukumale went into the Order he took his way toward the Saint Arutthanemi thrice walked round him from right to right, praised and worshipped him, and said "I am fain, sir, by thy leave to abide observing the Great Standard of one night in the grave

¹ And of Goyame, above

yard of Mahakale. If it please thee, Beloved of the Gods, [make no stay]" Then Friar Gaya sukumale being given leave by the Saint Arutthanemi, praised and worshipped him, sallied forth from the Sahassambavane park from the presence of the Saint, and took his way toward the graveyard of Mahakale. He looked to get him a clean spot of ground and a clean place for easing nature, and abode observing the Great Standard of one night his body bent a little forward [his limbs duly set in order, all his organs guarded, his arms stretched out, his eyes unwinking, his gaze fixed upon a single object,] his two feet placed together.

Now the Brahman Somile went out eastward² from the city of Barava for fuel, and gathered faggots, darbha grass, kusa spikes, and leafy twigs, then he returned thence, and as he was passing neither very near nor very far from the graveyard of Mahakale, at the hour of evening twilight when very few men were about, he espied Friar Gaya sukumale. Then he recalled his spite, and fell into a rage, and said "Ho, this is Prince Gaya sukumale, desirous of the undesirable, [marked out for an ill end, marrer of the holy fourteenth day,³ devoid of modesty, fortune, comfort, and honour,] who has abandoned the maiden Soma my daughter, born to me of my wife Somasiri, although no fault was seen in her nor shortcoming, and she was in her season, and has shaved his head and gone into the Order. Forsooth it were best then for me to wreak my spite on Prince Gaya sukumale." Thus he pondered, and having looked about him he took some moist clay, drew near to Friar Gaya sukumale, stuck it as an earthen bowl on Friar Gaya sukumale's head, took in a pot from a pyre flaming coals of khadira wood⁴ like blooming kimsuka flowers, and shot them upon Friar Gaya sukumale's head. Then in fear, [⁵dread, terror, horror, and alarm] he departed speedily, and went back

¹ See Bhag. fol. 248

² Cf. Bhag., fol. 908

³ See Hoernle's translation of Uvas. p. 70

⁴ The *Acacia catechu*

⁵ See Uvas., § 256 etc

by the way that he had come. Then in the body of Friar-Gaya sukumāle there arose fiery, [¹abounding, violent, furious, vehement, grievous, bitter, and] intolerable pain; but he bore this fiery . . . pain without even a thought of wrath against the Brahman Somaile. And as he bore this boundless fiery pain in a blessed spirit,² with fine resolution, by reason of the dissipation of his hindering Works he entered into the *apuvva karana* stage³ which scatters the murk of Works, and in him arose boundless, supreme, [unchecked, unhindered, wide, perfect,] absolute knowledge and vision, and thereupon he became beatified, [enlightened, released, brought to perfect peace,] free of all sorrow. Then he was duly hailed by the gods that were near, and accordingly a divine rain of fragrant scented waters poured down, flowers of the five colours fell, cloaks were waved, and a divine sound of melody and minstrelsy was heard.

On the morrow . . . Kanhe Vasudeve bathed . . . decked his body with ornaments of small and great price, and riding on the goodly shoulder of an elephant, with an umbrella garlanded with korenta blossoms held over him, with goodly white yak tails fanning him, and with a numerous throng of mighty soldiers encompassing him, set forth into the midst of the city of Barava, toward the Saint Arutthanem. Now as he was going forth into the midst of the city, he beheld a man worn out, wasted of body by reason of age, faint, hungry, thirsty, feeble, and weary, who was taking bricks one after the other from a very great pile thereof and conveying them from the public road to within his house. Then Kanhe Vasudeve in pity for the man, albeit he was riding on the goodly shoulder of an elephant, took a brick and conveyed it from the

¹ See Comm on *Uvās* § 111, and on this passage

² *Parinamēnam*, literally 'development, mood of soul'

³ The eighth *guṇa-sthāna*, or stage in the soul's progress towards release: the soul here breaks the bonds of error, passion, and hate, which check its knowledge and vision. On attainment of 'absolute knowledge' (*kevala jñāna*) see especially *Tattvārtha sūtra bhāṣya* x 1 et seq

public road to within his house. And when one brick had been taken by Kanhe Vāsudeve, many hundreds of men conveyed the very great pile of bricks from the public road to within the house. Then Kanhe Vāsudeve went forth into the midst of the city of Biravaṭ, and took his way toward the Saint Aṛiṭṭhanemī . . . praised and worshipped him. Beholding not Friar Gaya-sukumāle, he praised and worshipped the Saint Aṛiṭṭhanemī, and said: "Where, sir, is my younger brother, born of my mother, Friar Gaya-sukumāle, that I may praise and worship him?" Then the Saint Aṛiṭṭhanemī said to him: "Friar Gaya-sukumāle, O Kanhe, has won to his goal." And Kanhe Vāsudeve said to the Saint: "How, sir, has Friar Gaya-sukumāle won to his goal?" So the Saint Aṛiṭṭhanemī said to him: "Verily, Kanhe, Friar Gaya-sukumāle yesterday in the afternoon praised and worshipped me . . ." (*repeat as above, until*) "and abode [observing the Great Standard of one night . . .]. Then a certain man espied Friar Gaya-sukumāle, and fell into a rage . . ." (*repeat as above, until*) "he became beatified. Verily, Kanhe, Friar Gaya sukumāle has won to his goal."

Then Kanhe Vasudeve said to the Saint: "Who, sir, was the man desirous of the undesirable . . . who has thus unreasonably taken the life of . . . Gaya-sukumāle?" And the Saint Aṛiṭṭhanemī said to him: "Nay, Kanhe, conceive thou no wrath against that man. Verily, Kanhe, the man did but give a helping hand to Friar Gaya-sukumāle."

"And how, sir, did the man give a helping hand to Friar Gaya-sukumāle?"

Then the Saint Aṛiṭṭhanemī said to him: "Truly, Kanhe, when thou wert coming hither to do reverence at my feet thou sawest in the city of Baravaṭ a man . . . Even as thou, Kanhe, gavest a helping hand to that man, so, Kanhe, did this man give a helping hand to Friar Gaya sukumāle, letting loose the Works gathered by him in many hundreds and thousands of existences, in order that the abundance of his Works might be dispelled."

Then Kanhe Vasudeve said to the Saint Arutthanemi
How sir, may I know this man? And the Saint
Arutthanemi said to him Thou mayst know him Kanhe
to be he who on beholding thee entering the city of
Bhavai shall break down as he stands and give up the
ghost he is the man

Then Kanhe Vasudeve praised and worshipped the Saint
Arutthanemi and took his way toward his precious elephant
of state mounted upon it and set out to go toward the city
of Bhavai toward his own house

Now on the morrow there arose in the Brahman
Somile the following inward [thought] Verily
Kanhe Vasudeve has gone forth to do reverence at the feet
of the Saint Arutthanemi it will be known by the Saint
heard by the Saint understood by the Saint reached by
the Saint and to Kanhe Vasudeve it is not known
Kanhe Vasudeve will bring me to some evil end Being
therefore in fear he sallied forth from his house
and looking neither to the quarters nor to the cross
quarters¹ he came in front of Kanhe Vasudeve who was
entering into the city of Bhavai Then of a sudden he
beheld Kanhe Vasudeve and in fear he broke down
as he stood and gave up the ghost and fell with a crash in
a heap on the ground And Kanhe Vasudeve saw him
and said Ho Beloved of the Gods this is the Brahman
Somile desirous of the undesirable who has thus
unseasonably taken the life of Gaya sukumile So
he caused the Brahman Somile to be dragged away by
hooks and the ground to be sprinkled with water took his
way toward his own home and entered therein

Verily this O Jamb is the matter of the eighth lesson
in the third chapter of [the eighth Scripture] the Fortunes
of End winners preached by the Ascetic

(For the ninth lesson the 1st introduction is to be
refixed) Truly Jamb in those days (It is

¹ *Sa pakkāsa padāṇaṁ* literally the quarters (N S E W)
and the cross quarters (N E N W etc) being equal — i.e. running
headlong See Comm. *in loco* and on Bhag. fol. 203 etc

in the city of Bāravaī. *The story is as in the first chapter, until) "Kanhē Vasudeve . . . held sway. . . . In this city of Bāravaī was a king named Baladeve," (description to be inserted). "Baladeve had a queen named Dhārinī," (description to be inserted). "Now Dharinī [saw] in a dream a lion." (The story is to be told in the same way as of Goyame, except that the prince's name is Sumuhe. The damsels are fifty, the wedding-gifts fifty each. He studied the fourteen Pūrvas; his period was twenty years; the rest is the same, until) "he became beatified on Śatruṃjaya." (The usual conclusion follows.)*

(So likewise Dummuhe and Kuvae, all these three being, sons of Baladeve and Dhārinī; so likewise Dārue, except that he was son of Vasudeve and Dhārinī. So likewise Anābhīṭṭhī, son of Vasudeve and Dhārinī.) "Verily this, O Jambū, is the matter of the thirteen lessons in the third chapter of the eighth Scripture, the Fortunes of End-winners, preached by the Ascetic."

Thus the third chapter, thirteen lessons preached

THE FOURTH CHAPTER.

"If this, sir, is the matter of the third chapter preached by the Ascetic, what is the matter of the fourth chapter in the Fortunes of End-winners that was preached by the Ascetic?"

"Truly, Jambū, there are in the fourth chapter ten lessons preached by the Ascetic, to wit :

Jālī, Mayālī, Uvayālī, Purīśasene, Vārisene,
Pajjunne, Sambe, Aniruddhe, Saccanemī, and
Dadhanemī."

"If, sir, in the fourth chapter there are ten lessons preached by the Ascetic, what is the matter of the first lesson that was preached?"

"Truly, Jambū, in those days . . ." (*It was in the city of Bāravaī. The rest is as in the first chapter, until) "King Kanhē Vasudeve . . . held sway. . . . In this city of Bāravaī were King Vasudeve and his queen, named*

Dhārini," (a description is to be inserted). (*The story is to be told in the same way as of Goyame, except that the prince is Jāli, the wedding-gifts fifty each; he studied twelve Scriptures; his period was sixteen years. The rest is the same as with Goyame, until*) "he became beatified on Śatrumjaya."

(So likewise Mayālī, Uvayālī, Purisasene, and Vārisene; so likewise Pajjunne, except that Kanhe was his father and Ruppini his mother; so likewise Samba, except that Kanhe was his father, Jambuvai his mother; so likewise Aniruddhe, except that Pajjunne was his father and Vedabbhi his mother; so likewise Saccanemi, except that Samudavijae was his father and Sivā his mother; so likewise Dadhanemī; all in one course. The conclusion for the fourth chapter is to be inserted.)

Thus ends the fourth chapter.

THE FIFTH CHAPTER.

"If this, sir, is the matter of the fourth chapter preached by the Ascetic, what is the matter of the fifth chapter in the Fortunes of End-winners preached by the Ascetic?"

"Truly, Jambū, there are in the fifth chapter ten lessons preached by the Ascetic, to wit

Paumavai, Gorī, Gandharī, Lakkhanā, Susimā, Jambuvai,

Saccabhamā, Ruppini, Mulasiri, and Muladatta."

"If, sir, in the fifth chapter there are ten lessons preached by the Ascetic, what, sir, is the matter of the first lesson that was preached?"

"Truly, Jambū, in those days . . ." (*The city was Baravai. The story is as in the first chapter, until*) "Kanhe Vasudeve held sway . . . Kanhe Vasudeve had a queen, Paumavai by name," (a description is to be inserted). "In those days . . . the Saint Arittbanemi arrived . . . Kanhe went forth . . . and waited before him. Then Queen Paumavai, hearing of the matter of this tale, became glad . . ." (*continue as in the story of Devai,*

- until) "waited before him Thereupon the Saint Aris-
thanemi preached before Kanhe Vasudevo and Queen
Paumavai doctrine The congregation went home
Then Kanhe praised and worshipped the Saint Aris-
thanemi, and said "For what cause, sir, will destruction come upon
this city of Baravai, which is nine yojanas . a very
heaven manifest?

"O Kanhe," said the Saint to him, "verily destruction,
Kanhe, will come upon this city of B̄ravai because
of strong waters, fire, and Divayane¹"

Hearing and listening to this matter from the Saint,
there arose in Kanhe this [thought] "Happy are
those princes Jali, Mayali, Uvayali, Pūṣasene, Varisene,
Paṇṇuṇo, Sambe, Aniruddhe, Dadhanemi, Saccanemi,
and the others, who have forsaken gold apportioned at
pleasure, shaved their heads before the Saint Aris-
thanemi, and gone into the Order But I am unhappy, working
unrighteousness, besotted with kingdom, [² empire, armies,
cars treasures, granaries,] harem, and pleasures of mortal
love, [bound to them, greedy of them, given over to them,]
and I am not able [to shave my head and] to go into
the Order

"O Kanhe," said the Saint to him, "truly [there has
arisen] in thee, Kanhe, this [thought] 'Happy are
those to go into the Order' Truly, Kanhe the
matter is indeed right for never in sooth, Kanhe, has
it been, nor is it, nor will it be, that Vasudeves forsake
gold and go into the Order'

¹ This refers to the legend of the destruction of Baravai by fire (see
Zeitschr d Deutschen Morgenl Gesellsch vol xlv) The ascetic
Dvayane (Sanskrit Dvaipayana) was outraged by some drunken
princes (Sambe and others) and performed severe penances ending
with his death in order thereby to obtain the power to avenge himself
in a future birth (Vindictive motives of this kind as well as hopes of
future sensual enjoyment, are called *vidāna* and are expressly for-
bidden to devotees performing the austerities ending with death)
Dvayane was reborn as an Agni kumara god and burned down
Baravai, nearly every inhabitant perished

² Nay., p 1075 Comm on Uvās, § 240 etc

"Wherefore, sir, is it thus said that never . . . they go into the Order?"

"O Kanhe," said the Saint to him, "verily all Vāsudeves in their former life, Kanhe, have framed a sinful purpose¹; for this reason, Kanhe, it is thus said that never . . . they go into the Order."

Then Kanhe said to the Saint: "And I, sir, when I come to my death in my death-month—whither shall I go from here, where shall I be reborn?"

And the Saint said to him: "Verily, Kanhe, thou shalt be sent forth by thy mother and father's behest from the city of Baravā when it shall be consumed by reason of strong waters, fire, and the wrath of Divayane, together with Rame and Baladeve thou shalt set forth toward the southern ocean unto Pandu-mahura² unto the five Pāṇḍaves, sons of King Pandu, whose chief is Juhitthile³, and in the Kosamba forest, underneath a goodly nyagrodha-tree,⁴ upon a dais of earthen blocks, thy body covered with a yellow robe, thou shalt be wounded in the left foot by a sharp arrow shot by Jarākumare from his bow. So shalt thou come to death in thy death-month, and be reborn as a hell dweller in a flaming hell in the third earth, Valuyapabbhā⁵"

As he heard and listened to this matter from the Saint Ariṣṭhanemī, Kanhe Vāsudeve grew downcast . . . and brooded.

"O Kanhe," said the Saint to him, "be not downcast nor brood, Beloved of the Gods Verily thou shalt issue thereafter from the flaming hell in the third earth, Beloved of the Gods, and here in the continent of Jambudvīpe, in Bharakhe-vase, in the coming Ussappinī age, among the Punda⁶ folk, in the city of Sayaduvare, thou

¹ *Nulāna*, see above, p. 80, note

² See Cosmographic Appendix

³ The Sanskrit *Judhiṣṭhira*

⁴ *Ficus indica*

⁵ The hells (*naraka*) are located in seven earths, which lie one under the other below our earth. See the Cosmographic Appendix

⁶ *Punda* or *Ponda*, probably the Sanskrit *Paundra*

shalt become the twelfth Saint, Amame. There, when thou shalt have in many years fulfilled the period of a Kevālī,¹ thou shalt be beatified."

Hearing and listening to this matter from the Saint Aritṭhanemī, Kanhe Vasudeve became glad and joyful . . . He clapped his hands on his thighs,² leaped about, broke into a three-step dance,³ uttered a lion's roar, praised and worshipped the Saint Aritṭhanemī, then mounted his same elephant of state, and took his way toward the city of Bāravaī, toward his own house. He alighted from his precious elephant of state, and took his way toward the outer audience-chamber, toward his own throne, sat down upon the goodly throne with his face toward the east, summoned the chamberlains, and said: "Go, Beloved of the Gods, make proclamation in the open places . . . and thus say: 'Verily, Beloved of the Gods, destruction will come upon the city of Bāravaī, which is nine yojanas . . . by reason of strong waters, fire, and Dīvāyane; therefore, Beloved of the Gods, if any king, heir-apparent, prince, baron, prefect, mayor, banker, merchant, queen, young man, or maid in the city of Baravaī is fain to shave the head in the presence of the Saint Aritṭhanemī and go into the Order, Kanhe Vasudeve grants leave to go; and to him that shall afterward be faint he allows to live in the same course as aforetime⁴; and he is making his withdrawal from the world with great splendour, entertainment, and assemblage.' Twice and thrice make this proclamation, and bring me back *the report of this my command*." And the chamberlains . . . brought back *the report*.

Now Panmavaī had heard and listened to the doctrine from the Saint, and becoming glad and joyful . . . she

¹ A *Tirthakara*, or *Arhat*, as possessing *kevala*, or absolute knowledge

² So the Guj. The text has merely *apphodei*, 'clapped hands.'

³ *Twaim chundai*, Sanskrit *tripadīm chinatti*, cf. the Latin *tripudium*

⁴ A person who finds life under the monastic vows too severe may return to lay life.

praised and worshipped the Saint, and said "I believe in the Niggantha doctrine, sir" (*and so forth, as above, except that she said*) "Beloved of the Gods, I will say farewell to Kanhe Vasudeve, and then shave my head before thee, Beloved of the Gods, and go into the Order, if it please thee . " Then Queen Paumavai mounted her goodly car of state and took her way toward the city of Baravai, toward her own house. She alighted from her car of state, took her way toward Kanhe Vasudeve, [raised her hands with joined] palms, and said to him "I am fain, Beloved of the Gods, by thy leave, to shave my head in the presence of the Saint Arutthanemi and go into the Order, if it please thee . " Then Kanhe Vasudeve summoned the chamberlains, and said "Hasten to prepare for Queen Paumavai an anointment-ceremony of great richness, [worth, and splendour,] for her withdrawal from the world, and bring me back *the report of this my command* ' And they brought back *the report* Then Kanhe Vasudeve set Queen Paumavai upon a throne, and performed a great anointment ceremony for her with drawal with 108 pitchers of gold¹ decked her with all her ornaments, made her mount upon a litter of a thousand men's burden, and went forth into the midst of the city of Baravai. He took his way toward the hill Revayae toward the park Sabassambavane, and there stopped the litter and made Queen Paumavai alight. Then he took his way toward the Saint Arutthanemi, thrice walked round him from right to right, praised and worshipped him, and said "This, sir, is my chief consort, Queen Paumavai, agreeable [rare as the udumbara blossom even for hearing,] much more for seeing. So I bestow on thee, Beloved of the Gods, the gift of a disciple, prithee accept it, if it please thee . "

Thereupon Queen Paumavai departed to the north eastern side, and with her own hands doffed her ornaments, garlands, and finery, with her own hands plucked out her

¹ As above, p 43, the bulk of which passage is to be repeated here *mutatis mutandis*

hair in five handfuls, and went toward the Saint Ariṭṭhanemi, praised and worshipped him . . . So the Saint Ariṭṭhanemi himself took Queen Paumāvaī into the Order, himself made her pluck out her hair, himself gave her as disciple to the nun Jakkhiṇī. The nun Jakkhiṇī took Queen Paumāvaī into the Order . . . So Queen Paumāvaī became a nun, heedful in walking . . . guarded in continence. And now the nun Paumāvaī, in the presence of the nun Jakkhiṇī, studied the Laws of Peace and others, likewise the Eleven Scriptures, and abode exercising herself by many fasts until the fourth, sixth, and eighth meal, in divers mortifications. Then the nun Paumāvaī, having fulfilled the period of nunship for twenty full years, wasted herself away in a month's starvation, withheld from herself sixty meals, and so . . . fulfilled the end for which she had stripped herself, and with her last breaths was beatified."

Thus ends the first lesson in the fifth chapter

"In those days . . . the city Bāravaī, the hill Revayae, the park Nandanavane. Here in Bāravaī was Kanhe Vasudeve. Kanhe Vāsudeve had a queen Gorī" (a description to be inserted). "The Saint arrived. Kanhe went forth. Gorī went forth" (in the same manner as Paumāvaī). "The Law was preached. The congregation went back, likewise Kanhe. Then Gorī withdrew from the world" (the story being told in the same manner as of Paumāvaī, until) "she was beatified."

(So likewise Gandhārī, Lakṣhaṇā, Susīmā, Jambuvaī, Saccabhāmā, and Ruppini. These are the eight, making eight lessons, similar to that of Paumāvaī.)

"In those days . . . the city Bāravaī, the hill Revayae, the park Nandanavane, the king Kanhe. Here in the city of Bāravaī Kanhe Vāsudeve had a son, born to him of Queen Jambuvaī, a prince named Sambe, [whose body was] perfect . . . Prince Sambe had a wife named Mulasiri" (a description to be inserted). "The Saint arrived. Kanhe

went forth Mulasiri likewise went forth" (*the story being in the same wise as of Paumava except that she said, "Beloved of the Gods I will say farewell to Kaphe Vasu deva," the rest being the same until*) "she was beatified" (So likewise Muladatta)

Thus ends the fifth chapter

THE SIXTH CHAPTER

"If, sir" (For the sixth chapter the usual introduction should be given, the difference being that) "there are sixteen lessons preached, to wit—

Makai,¹ Kunkamme, Moggara papi, Kuvave
Khemae, Dhudhare likewise Kelise, Haricandane,
Varatte, Sudamsane, Punnabhadde, also Sumana
bhadde, Supatthe

Mehe, Amutte, and Alakkhe,—sixteen lessons'

"If there are sixteen lessons that were preached, what is the matter of the first lesson that was preached?

"Verily, Jambu, in those days the city Rya gihe, the sanctuary Gunasilae the king Senie Here dwelt a gentleman named Makai, rich unsurpassed In those days the Ascetic the Lord Mahavire, the maker of the first teaching abode at Gunasilae The congregation went forth Then the gentleman Makai, hearing the matter of this tale (in the same manner as Gangadatte in the Panpatti), "set his eldest son over his household and withdrew from the world in a litter of a thousand men's burden (*the story being told in the same way until*) 'he became a friar, heedful in walking Then Friar Makai in the presence of the Ascetic and Elders of such sort, studied the Laws of Peace and others, likewise the Eleven Scriptures (The rest is to be told in the same wise as of Khandae² The mortification was the Gunara

¹ *Makayī* or *Makī* is the form of the name given in the MSS and editions it is obviously corrupted perhaps from *Makā* [y]. The next name is written variously as *Kī lāme* *Kimkariye* or *Kī lāme*

² Bhag., fol 1316f

³ As of Goyame in chap 1

here, could he behold me falling into such ill fortune? Then the fairy Moggara paṇi is not present here, 'tis plain this is but a log.' Then the fairy Moggara paṇi, marking this [thought] of Ajjunae, entered into Ajjunae's body, burst his bonds with a crash seized the iron mace of a thousand palas weight, and smote down the six fellows together with the woman.

And now Ajjunae, possessed by the fairy Moggara paṇi, went on smiting down every day round about the city of Rayagihe six men together with a woman. Then in the open places of the city of Rayagihe [arose a great cry of folk] a many folk, declaring thus one to another 'Verily, Beloved of the Gods, Ajjunae the garland maker, possessed by the fairy Moggara paṇi, is going on smiting down every day without the city of Rayagihe six men together with a woman. King Senie, hearing the matter of this tale, summoned his chamberlains and said "Verily, Beloved of the Gods, Ajjunae the garland maker is going on smiting down [every day six men together with a woman]. Therefore make proclamation twice and thrice that none go forth wandering free for wood or grass or water or flowers and fruit, lest ruin befall his body, and straightway bring back the report of this my [command]. The chamberlains brought back the report.

Now there dwelt in this city of Rayagihe a merchant named Sudamsane, rich. This Sudamsane was a worshipper of the Ascetic, comprehending living and lifeless being.¹ In those days the Ascetic arrived. Then in the open places of the city of Rayagihe [arose a great cry of folk] a many folk, declaring thus one to another ['Truly, Beloved of the Gods, the Ascetic has come'] When he heard and listened to this matter from the many folk, [there arose] in Sudam

¹ The list of the accomplishments and virtues of lay worshippers (*sama ovāṣaṇa*), which begins with these words is to be found in *Oravāṭi* § 124.

² See above, p. 36.

says this [determination] "Verily the Ascetic abides [here] I will go and offer praise to him Thus he pondered, and took his way to his father and mother, [raised his hands with joined] palms, and said "Verily, father and mother, the Ascetic abides [here]

I will go and offer praise to the Ascetic and wait before him Then his father and mother said to the merchant Sudamsane ' Verily, son, Appunae the garland maker is going on smiting down [every day six men together with a woman], therefore go thou not forth, son to offer praise to the Ascetic, lest ruin befall thy body Here stay thou and give praise and worship to the Ascetic But the merchant Sudamsane said to his father and mother ' Should I stay here and give praise to the Ascetic who is come here, arrived here making a visit here? Nay, I will go with your leave, father and mother to give praise to the Ascetic Then, as his father and mother could not prevail upon the merchant Sudamsane with many declarations, they said ' If it please thee, [make no stay] Then Sudamsane having been given leave by his father and mother, bathed, put on festive clean garments of state decked his body with ornaments of small and great worth sallied forth from his house and set out on foot to go into the midst of the city of Rayagihe then he set forth to go toward Gunasilae, toward the Ascetic some way from the fairy shrine of the fairy Moggara pani

Now the fairy Moggara pani beheld Sudamsane the worshipper of the Ascetic passing some way from him and fell into a rage Swinging his iron mace of a thousand palas weight he set forth to go toward Sudamsane Then Sudamsane beheld the fairy Moggara pani approaching and without fear dread terror horror disturbance, or alarm he wiped the ground with the end of his robe [raised his hands with joined] palms and said, ' Homage to the Saints homage to the Ascetic' ' Already

¹ Supply the rest as above p 11 In substance this declaration means that Sudamsane who has already professed and practised the

in the presence of the Ascetic I have renounced for all my life gross harm to living things, gross falsehood, gross taking of goods not given; I have been content with my own wife; I have made gross limitation of possessions;¹ and now in his presence I renounce for all my life all harm to living beings, falsehood, taking of goods not given, lying with woman, and possession of goods; now in his presence I renounce for all my life all wrath . . . and sting of false vision; I renounce for all my life all the four kinds of food, meat, drink, sweets, and dainties. If I be delivered from this vexation, it is my duty to continue therein; if I be not delivered from this vexation, thus I have made renunciation." So saying, he took upon himself to observe the complete Standard.² Now the fairy Moggara-pānī approached Sudamsane, the worshipper of the Ascetic, swinging his iron mace of a thousand palas' weight; but he could not reach Sudamsane because of his potency. And as he could not reach Sudamsane because of his potency, though he prowled all round about him, he came to a halt before Sudamsane, without looking to the quarters or the cross-quarters, and gazed long upon him with a fixed stare. Then he left the body of Ajjunae, and went back by the way that he had come, taking with him the iron mace of a thousand palas' weight.

Abandoned by the fairy Moggara-pānī, Ajjunae fell with a crash in a heap on the ground. Then Sudamsane, the worshipper of the Ascetic, seeing that he was free from the vexation, went on with the Standard. In a short time afterward Ajjunae came back to his senses, and rose up,

anu vratas, or minor vows incumbent on the pious layman, now takes the *mahā vratas*, or great vows of the clergy

¹ Or 'of desires,' according to MS Brit Mus, Or 2100, and the Oxford MS

² *Saṅgama padīmanam*, cf. Kathākosa in this series, p 21. For the 'standards' observed by laymen, see Hoernle's translation of the Uṇas, p 45, and App, pp 36, 40, Samantabhadra's Ratnakaraṇḍaśrīvakācāra, 136 *et seq*, Umāsvatī's Tattvārtha-sūtra-bhāṣya, vii. 16; and Ratnaśekhara's Vidhī kaumudī, § 16.

and said to Sudamsane Who art thou Beloved of the Gods and whither art thou faring? And Sudamsane said to Ajjunae ' Verily Beloved of the Gods I am Sudamsane by name a worshipper of the Ascetic, comprehending living and lifeless being and I am faring to give praise to the Ascetic at the sanctuary of Gunasilae And Ajjunae said to him 'Then I too Beloved of the Gods would with thee give praise to the Ascetic and wait before him if it please thee Beloved of the Gods Then Sudamsane the worshipper of the Ascetic together with Ajjunae took his way toward the sanctuary of Gunasilae toward the Ascetic and waited before him The Ascetic preached before Sudamsane and Ajjunae doctrine Sudamsane went back But Ajjunae having heard and listened to the doctrine from the Ascetic became glad [and said] I believe in the Niggantha doctrine sir I undertake the Niggantha doctrine sir if it please thee Beloved of the Gods Thereupon Ajjunae [departed] to the north eastern side of him with his own hands plucked out his hair in five handfuls became a friar and abode [observing this Niggantha doctrine]

On the same day that Friar Ajjunae shaved his head and went into the Order he praised and worshipped the Ascetic and took upon himself the following vow It is proper for me that for all my life I should abide exercising myself in constant mortification with fasts until the sixth meal So he abode with this vow upon him for all his life When the time came round for allowing himself the sixth meal he read his own lection in the first watch (and so forth as the Lord Goyame *lid*¹ until) and went round Now as Friar Ajjunae was going round in the city of Rayaghe to the higher the lower [and the middle orders] many women men young folk old folk and youths said This is he who slew my father he that slew my mother that slew my brother sister wife son daughter daughter in law that slew others of my stock

relations and retainers" So some abused him, some reviled him some chided him some giped at him, some rebuked him, some threatened him, some struck him But Friar Ajjunae, abused by these many women, men

had not even a thought of wrath against them, and bore it with due patience, due humility, due forbearance due long suffering, and duly patient he went round in the city of Rayagihe to the higher, the lower, and the middle orders, getting not drink if he got food and getting not food if he got drink So Friar Ajjunae went round neither sorrowful nor dispirited nor gloomy nor disturbed nor despairing nor wearying in self control sallied forth from the city of Rayagihe took his way toward the sanctuary of Gunasilae toward the Ascetic (and so forth just as the Lord Goyame¹ until) 'showed [him his food and drink], and having been given leave by the Ascetic rose up and took by himself his food as a snake taking to its hole²

Now it befell that the Ascetic sallied forth from the city of Rayagihe to travel in lands beyond Then Friar Ajjunae fulfilled the period of friarship, many full some sters, exercising himself with this noble mortification wasted himself away in a half month's starvation, withheld from himself thirty meals, and so fulfilled the end and was beatified

¹ Bhag fol 192.

² A snake gliding into its hole does not let its flanks graze the sides of the hole and the friar eating food does not allow it to arouse any feelings of relish or the reverse but swallows it in utter indifference. Thus the Comm and we may compare the rule forbidding monks to roll their food from one side of the mouth to the other in order to enjoy its taste (Āyār I vii 6 2) But the vague words of our text *bisam va pannaga-bī enamappanenam tam al ram l rei* suggest also the idea expanded in Medhamkara's *Jina carita* (ver 209 of the Colombo edition) *paccavekkhana mantana anta sappam nitā ri sa deha vammikato dhiro nikkhamantam* the stout (Buddha, when for the first time he had to eat scraps of food given as alms like a snake charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation — i.e. by force of will and thought he kept his gorge from rising at the unsavoury mess

Thus ends the third lesson of the sixth chapter

' In those days the city Rayagihe, the sanctuary Gunasilae There dwelt here King Senie, and a gentleman named 'Kasave' (*The story is as that of Makai, after fulfilling a period of sixteen years he was beatified on Mount Viule*)

Thus ends the fourth lesson of the sixth chapter

(So likewise the gentleman Khemae, except that *the city was Kayandi*, his period was sixteen years, and he was beatified on Viule So also the gentleman Dhudhare, *it was in Kayandi the period sixteen years, until* he was beatified on Viule So too the gentleman Kelase except that the city was Sisee, the period twelve years, he was beatified on Viule So too the gentleman Haricandane, *the city was Sisee, the years twelve* So too the gentleman Varattae¹ except that the city was Rayagihe, the period was twelve years, he was beatified on Viule So too the gentleman Sudamsare the city was Vaniyaggame the years five, he was beatified on Viule So too the gentleman Punnabhadde, the city was Vaniyaggame, the years five, he was beatified on Viule So too the gentleman Sumana bhadde, the city was Savatthi, the period was of many years, he was beatified So too the gentleman Supatthe the city was Savatthi, the period of twenty seven years, he was beatified on Viule So too the gentleman Mehe the city was Rayagihe, the period was of many years, he was beatified)

' In those days the city Polasapure, the park Sirivane Here in the city of Polasapure was a king named Vijae King Vijae had a queen named Siri (*a description is to be supplied*), ' and he had a son born to him of Queen Siri a prince named Aimutte," delicate

In those days the Ascetic [came to] Sirivane, and abode there In those days Indabhu, the

¹ *V ratte* would be more in harmony with the prelude p 83

² See above p 66

eldest disciple of the Ascetic" (as in the Pannatti,¹ down to) "went round in Polāsapure to the higher, [lower, and middle orders . . .]. Now the Prince Aimutte bathed . . . decked his body with ornaments of small and great worth, and sallied forth from his house encompassed by many little boys, little girls, lads, lasses, youths, and maidens. He took his way toward the Place of Indra,² and encompassed by these many little boys . . . he carried on his play. Now the Lord Goyame as he was going round in the city of Polāsapure to the higher, lower, [and middle orders . . .] passed some way from the Place of Indra. Prince Annutte saw the Lord Goyame passing . . . and approached him, and said to him: "Who art thou, sir, and why art thou going round?" The Lord Goyame said to Prince Aimutte: "I am a Niggantha friar, O Beloved of the Gods, heedful in walking . . . guarded in continence, and am going round to the higher, lower, [and middle orders . . .]." And Prince Aimutte said to him: "Come with me, sir, and I will have alms given to thee." So saying, he took Lord Goyame by the finger and went toward his house. Then Queen Sirī, beholding Lord Goyame drawing near, became glad . . . arose from her throne, approached Lord Goyame, thrice walked round him from right to right, praised and worshipped him, bestowed on him abundant food, [drink, sweetmeats, and dainties,] and dismissed him. Then Prince Aimutte said to Lord Goyame: "Where dwellest thou, sir?" And the Lord Goyame said to him: "Verily, Beloved of the Gods, my teacher of the Law, my instructor in the Law, my guide in the Law, the Ascetic, has taken his lodging here without the city of Polāsapure, in the park Suvane, and abides there exercising himself with constraints . . . There dwell I." Then said Prince Aimutte to him: "I am fain, sir, to do reverence in thy company at the feet of the Ascetic; if it please thee, [make no stay]." So Prince

¹ *I.e.*, the Bhagavati, see above, pp 64, 91f.

² A square or lawn containing a flag-staff used in the festivals of Indra (see above, p 39)

Aimutte, in company with Lord Goyame, went toward the Ascetic, thrice walked round him from right to right . . . and waited before him. Then Lord Goyame, having come toward the Ascetic,¹ [stood some little way from him, made retraction of sins for his going and coming, made confession to him of what he had taken and not taken,] showed [him his food and drink], and abode exercising himself with constraints and mortifications. The Ascetic preached before Prince Aimutte . . . doctrine. Then Aimutte, hearing and listening to the doctrine from the Ascetic, became glad" (and so forth, as above, except that he said "Beloved of the Gods, I will say farewell to my father and mother; then I will . . . go forth into the Order. If it please thee, Beloved of the Gods, make no stay").

So Aimutte took his way toward his father and mother." (*Repeat the rest as above, until "I am fain . . .) to go into the Order."*) Then his father and mother said to him "Thou art but a child, O son, and without understanding, dost thou know the Law?" And Prince Aimutte said to them "In sooth, father and mother, what I know I know not, what I know not I know." Then his father and mother said to him "What means this, O son, that what thou knowest [thou knowest not, what thou knowest not] thou knowest?" And Prince Aimutte said to them "I know, father and mother, that he who is born must perforce die, I know not, father and mother, when, or where, or in what wise, or at what length of time. I know not, father and mother, by what gathering² of Works souls are reborn among hell dwellers, beasts, men, and gods, I know, father and mother, that by their own gathering of Works souls

¹ Bhag fol 192, cf above, p 92, Uvas § 86, Hoernle's translation and notes

² Reading *kammayamehim* (Sanskrit *idānāḥ*), the Comm mentions a plausible variant, *iyaya iehi* (Sanskrit *ījatanāḥ*), and the MS Br Mus Or 2100 and edition of Bombay have *-bamdhanehim*. Technically, *kammayitā* or *karmadāna* denotes certain modes of earning a livelihood which are forbidden to Jains, see especially *Ātmaram* s Jaina tattvadarśa p 360 (Hindi edition)

are reborn among hell dwellers, [beasts, men, and gods] Verily, father and mother, what I know I know not, what I know not I know So I am fain, with your leave, father and mother . . . to go into the Order "

Then his father and mother, having prevailed not upon Prince Aimutte with many declarations [said] " Child, we are fain then to see thee in royal state for but one day ' And Prince Aimutte, yielding to his father and mother's word, stood silent (The anointment ceremony is to be narrated in the same way as of Mahabbale, likewise his withdrawal from the world, until) " he studied the Laws of Peace and others, and the Eleven Scriptures, fulfilled the period of friarship through many years, and after the Gunarayana mortification was beatified on Vüle

Thus ends the fifteenth lesson

" In those days the city Varanasi, the sanctuary Kama mahavane In this city was a king named Alakkhe In those days the Ascetic abode there The congregation went forth King Alakkhe, hearing the matter of this tale, became joyful " (and so forth, as in the story of Kunie,¹ until) " waited before him The Law was preached Then King Alakkhe [in the presence] of the Ascetic (withdrew from the world in the same way as King Udayane² save that he anointed his eldest son to rule over his kingdom He studied the Eleven Scriptures, his period was of many years, and so forth, until) " he was beatified on Vüle

Verily this, Jambu, is the matter of the sixth chapter that was preached by the Ascetic '

Thus ends the sixteenth lesson Thus ends the sixth chapter

¹ In the *Oravāṭi* § 54

² See *Bhagavatī* xiii, § 6 He was King of Kosambi and son of Sayāṇī (Satanika) by Migīva, daughter of Cedaga King of Vaiśālī

THE SEVENTH CHAPTER

"If, sir . . ." (*Here is to be inserted an introduction for the seventh chapter, until*) "thirteen lessons were preached, to wit—

Nanda, Nandavat, Nanduttara, Nandiseniya too,
 Maraya, Sumaraya, Mahamaraya, eighthly Marudevi,
 Bhadda, Subhadda, Sujaya, Sumaya,
 and Bhuyadinu, are the names of Senie's wives to be learned "

"If, sir, there are thirteen lessons that were preached, what, sir, is the matter of the first lesson that was preached by the Ascetic? "

"Verily, Jambu, in those days the city Raya gihe, the sanctuary Gunasila, the king Senie" (a description is to be inserted). "King Senie had a queen named Nanda" (a description is to be inserted) "The Lord arrived The congregation went forth, Queen Nanda, hearing the matter of this tale, became glad summoned her chamberlains ' (took her car and in other respects did as Paumava, until "she studied the Eleven Scriptures", her period was twenty years until) "she was beatified "

(So all the thirteen queens are to be described in the same course as Nanda The conclusion is to be added)

Thus ends the seventh chapter

THE EIGHTH CHAPTER

"If, sir . . ." (*Here is to be inserted the usual introduction for the eighth chapter, except that we should read*) "ten lessons were preached, to wit—

Kuli, Sukuli Mahakuli Kauba, Sukanha, Mahakanha,
 Virakanha are to be learned Rimakanha likewise,
 Puseqakanha ninthly, and tenthly Mahasenakanha "

"If, sir, ten lessons were preached, what is the matter of the first lesson preached? "

"Verily, Jambu, in those days there was a city

named Campi . . . a sanctuary Puṇṇabhaddo . . . a king Kuṇḍi In this city of Campi was a queen named Kālī, wife of king Senio and stepmother of king Kuṇḍi" (a description is to be inserted, and the same tale is to be told as of Nanda, until) 'she studied the Laws of Peace and others, likewise the 11 even Scriptures, and abode exercising herself with many fasts until the fourth meal Now it befell that the nun Kālī took her way toward the nun Ajja candana, and said to her "I am fain, lady, with thy leave to abide observing the Rāyanavālī mortification, if it please thee ." So the nun Kālī, having gotten leave of the nun Ajja candana, abode observing the Rāyanavālī mortification¹, to wit, she fasted until the fourth meal, then indulged all modes of desire², then fasted until the sixth meal, then fasted until the eighth meal, then fasted eight times until the sixth meal, then fasted until the fourth meal, then fasted until the sixth meal, then fasted until the eighth meal, then fasted until the tenth meal (and so forth in ascending order, until) "then fasted until the thirty fourth meal, then fasted thirty four times until the sixth meal, then fasted until the thirty fourth meal, then fasted until the thirty second meal (and so forth in descending order, until) "then fasted until the fourth meal then fasted eight times until the sixth meal, then fasted until the eighth meal, then fasted until the sixth meal, then fasted until the fourth meal, after each fast indulging all modes of desire Thus

¹ As two meals are reckoned to one day and the fasts run on without intermission the series extends over 2, 3, 4, 8×5 { 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 34×3 , 17, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 8×3 , 4, 3, 2 consecutive days—in all 4,2 days or 1 year 3 months (of 30 days each) and 22 days The months are those of the civil calendar not of the peculiar Jain system which reckons to each 29½ days and nights The name *Rāya vālī* jewel-string shows that this mathematical series is to represent the relative sizes of jewels threaded on an *āl* and similarly in the case of some of the following penances See above p 46

² Each fast was concluded with a meal gratifying the palate with every flavour

was accomplished . . . according to the scripture . . . this first series of the Rāyanāvali mortification in one year, three months, and twenty-two days and nights. There upon in the second series she fasted until the fourth meal, then indulged in a meal excluding *vigai*¹ foods, fasted until the sixth meal, then indulged in a meal excluding *vigai* foods" (and so forth, doing in the second series as in the first, except that on every occasion of indulgence she indulged in a meal excluding *vigai* foods, until) "was accomplished. Thereupon in the third series she fasted until the fourth meal, then indulged in a meal without smearing of *vigai* foods" (and so forth, in other respects acting in the same way as before, except that she indulged in meals without smearing of *vigai* foods. Thus also was accomplished the fourth series, save that on every occasion of indulgence she indulged in *ayambila*² gruel, in other respects acting in the same way.

In the first series, indulgence in all modes of desire ,

In the second, exclusion of *vigai* foods ,

In the third, meals without smearing of *vigai* foods ,

In the fourth, *ayambila* gruel)

"Then when the nun Kālī had . . . accomplished according to the scripture . . . the Rāyanāvali mortification in five years, two months, and twenty eight days,³ she took her way toward the nun Ajja candana and praised and worshipped her, and she abode exercising herself with many fasts until the fourth meal. So by this noble . . . [mortification] . . . she became overspread with

¹ *Vigai*: Sanskrit *vikṛti*, comprehends (1) the *maha vigai*—namely, honey, meat, butter, and strong drink, and (2) milk, curds, ghee, sesame oil, treacle, and confectionery.

² Explained as 'dry food simply moistened or boiled in water' (*Indian Antiquary*, 1890 vol. xix, p. 239, note), and by Abhayadeva on *Anuttaravavū* as *suddhodanīdi*. It is a kind of thin, sour vegetable gruel, and possibly the name, which Jain writers not very intelligibly derive from *ucamla*, is from *i+amla*, with *y* as sandhi-consonant.

³ Each series lasting 472 days, the four extend over 1,888 days, or 5 years, 2 months, and 28 days.

Rayanaval, except that on the three occasions where in the Rayanaval fasts until the sixth meal were held she fasted until the eighth meal ¹ Each series lasted one year, five months, and twelve days and nights, the four lasted five years, nine months, and eighteen days and nights. The rest of the story is the same. The period was nine years, and so it is to be told until) "she was beatified."

Thus ends the second lesson.

(Thus likewise did Mabakili, save that she abode observing the Short Lion's Play mortification²—to wit, she fasted until the fourth meal, then indulged all modes of desire, then fasted until the sixth, then fasted until the fourth, then until the eighth, then until the sixth, then until the tenth, then until the eighth, then until the twelfth, then until the tenth, then until the fourteenth, then until the twelfth, then until the sixteenth, then until the fourteenth, then until the eighteenth, then until the sixteenth, then until the twentieth, then until the eighteenth, then until the twentieth, then until the sixteenth, then until the eighteenth, then until the fourteenth, then until the sixteenth, then until the twelfth, then until the fourteenth, then until the tenth, then until the twelfth, then until the eighth, then until the tenth, then until the sixth, then until the eighth, then until the fourth, then until the sixth, then until the fourth meal, after each fast indulging all modes of desire. The four series were spent in the same way, each lasted six months and seven days, and the four lasted two years and twenty eight days, and so the tale goes on until) "she was beatified."

(So likewise did Kanha, save that she observed the Long Lion's Play, which is the same as the Short except that it is carried up as far as a fast until the thirty fourth meal,

¹ The series differs in that here, instead of the terms 8×3 34×3 , 8×3 , we must substitute 8×4 34×4 , 8×4 , an increase of 50 days.

² In this penance, which is called *Sīha nikkāya*, or "Lion's Play" each series lasts 2 3 2, 4 3 5 4 6 5, 7, 6 8 7, 9, 8 10 9 10 8 9 7 8 6, 7, 5, 6 4, 5, 3 4 2 3 2 days—i.e., 187 days, or 6 months and 7 days.

descending accordingly Each series lasted one year, six months, and eighteen days, the four lasted six years, two months, and twelve nights and days, the rest is the same as *the story of Kahi*, until) ' she was beatified '

(So likewise did Sukanha, save that) "she abode observing the Monastic Standard of the Seven sevens¹ During the first seven days she received one dole of food and one of drink in each day, during the second seven days she received two doles of food and two of drink in each, during the third seven days three doles of food and three of drink in each, and similarly during the fourth, fifth, and sixth seven days, during the seventh seven days she received seven doles of food and seven of drink in each When thus this Monastic Standard of the Seven sevens was accomplished according to the scripture

in 49 days and nights with 196 alms takings, she took her way toward the nun Ajja candana praised and worshipped her, and said "I am fain lady, by thy leave to abide observing the Monastic Standard of the Eight eights if it please thee

So the nun Sukanha, having gotten leave of the nun Ajja candana, abode observing the Monastic Standard of the Eight eights During the first eight days she received one dole of food and one of drink in each day [until] during the eighth eight days she received eight doles of food and eight of drink in each Thus this Monastic Standard of the Eight eights was accomplished according to the scripture in

64 days and nights with 288 alms takings [Then] she abode observing the Monastic Standard of the Nine nines During the first nine days she received one dole of food and one of drink in each [until] during the ninth nine days she received nine doles of food and nine of drink in each Thus this Monastic Standard of

¹ *Satta sattā* (su) 'seven heptads or seven weeks The series of doles here is 7 14 21 28 35 42 49 altogether 196 The following series (*Attī attāma*) comprises 8 16 24 32 40 48 56 64 or 288 doles. Similarly with the third (*Nava nava*) and the tenth (*Dasa-dasan* ya)

the Nine nines [was accomplished] according to the scripture in 81 days and nights with 405 alms takings [Then] she abode observing the Monastic Standard of the Ten tens During the first ten days she received one dole of food and one of drink in each

[until] during the tenth ten days she received ten doles of food and ten of drink in each Thus this Monastic Standard of the Ten tens was accomplished according to the scripture in 100 days and nights with 550 alms takings Then she abode exercising her self with many fasts until the fourth meal or allowing but one meal in one month or half a month in divers mortifications So the nun Sūkāṇha by this noble mortification was beatified (*The usual conclusion is to be added*)

Thus the fifth lesson

(So likewise *did* Mahākāṇha save that) ' she abode observing the Short Savvaḥ bhadda¹ to wit she held fasts *lasti g respectuē* until the fourth meal until the sixth until the eighth until the tenth until the twelfth until the eighth until the tenth until the twelfth until the fourth until the sixth until the twelfth until the fourth until the sixth until the eighth until the tenth until the sixth until the eighth until the tenth until the twelfth until the fourth until the tenth until the twelfth until the fourth until the sixth and until the eighth meal *after each fast* indulging all modes of desire Thus was accomplished according to the scripture this first

If we leave out of account the days on which the fast is broken by a meal and reckon only the days when both meals are neglected (*apāṇasa*) so that a fast until the fourth meal counts only as one *ṭpat sa* this penance may be figured by the scheme

1	2	3	4	5
3	4	5	1	2
5	1		3	4
2	3	4	5	1
4	5	1	2	3

¹ The actual length of time passed in each series of this penance is 5 times 2+3+4+5+6 days or 100 days --- i.e. 3 months and 10 days

series of the Short Savva bhadda mortification in three months and ten days. In the second series she held a fast allowing but one meal in four, then indulged in a meal excluding vīgaḥ foods, and so forth, as in the Rāyaṇavalī, there were four series, and the indulgences were the same, the four series lasted a year, a month, and ten days" (The rest is the same, until) "she was beatified" (The conclusion is to be added).

Thus the sixth lesson

(So likewise did Virakaṇḥa, save that) "she abode observing the Long Savva bhadda mortification¹, to wit, she held fasts *lasting respectively* until the fourth meal, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth, until the sixteenth meal—the first line, until the tenth, until the twelfth, until the fourteenth, until the sixteenth, until the fourth, until the sixth, until the eighth—the second line, until the sixteenth, until the fourth, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth—the third line, until the eighth, until the tenth, until the twelfth, until the fourteenth until the sixteenth, until the fourth, until the sixth—the fourth line, until the fourteenth, until the sixteenth, until the fourth until the sixth, until the eighth, until the tenth until the twelfth—the fifth line, until the sixth, until the eighth, until the tenth, until the twelfth, until the fourteenth, until the sixteenth, until the fourth—the sixth line until the twelfth, until the fourteenth, until the sixteenth, until the fourth, until the sixth, until the eighth, until the tenth—the seventh line and after each fast she indulged all modes of desire. Each series lasted

¹ This penance may be figured in terms of *upar saḥ* thus

1	2	3	4	5	6	7
4	5	6	7	1	2	3
7	1	2	3	4	5	6
3	4	5	6	7	1	2
6	7	1	2	3	4	5
2	3	4	5	6	7	1
5	6	7	1	2	3	4

The duration of each series is 7 times 2+3+4+5+6+7+8 days or 215 days—i.e., 8 months and 5 days.

eight months and five days, the four lasted two years and eight months" (The rest is the same until) "she was beatified" (The conclusion is to be added)

Thus the seventh lesson

(So likewise did Rāmakāṇḥa, save that) "she abode observing the Bhadduttara Standard¹, to wit, she held fasts *lasting respectively* until the twelfth meal, until the fourteenth, until the sixteenth, until the eighteenth, until the twentieth, until the sixteenth, until the eighteenth, until the twentieth, until the twelfth, until the fourteenth, until the twentieth, until the twelfth, until the fourteenth, until the sixteenth, until the eighteenth, until the fourteenth, until the sixteenth, until the eighteenth, until the twentieth, until the twelfth, until the eighteenth, until the twentieth, until the twelfth, until the fourteenth, until the sixteenth, and after each fast she indulged all modes of desire. Each series lasted six months and twenty days, the four lasted two years, two months, and twenty days" (The rest is the same as the story of Kālī, until) "she was beatified" (The conclusion is to be added)

Thus ends the eighth lesson

(So likewise did Pinṣenakāṇḥa, save that) "she abode observing the Muttavālī mortification² to wit, she held fasts *lasting respectively* until the fourth meal, until the sixth, until the fourth, until the eighth, until the fourth, until the tenth, and so upwards until a fast until the thirty second, after each fast indulging all modes of desire, then she held a fast until the fourth, then until the thirty fourth

¹ This may be figured thus in *upat isas*

5	6	7	8	9
7	8	9	5	6
9	5	6	7	8
6	7	8	9	5
8	9	5	6	7

Its duration in each series is 5 times 6+7+8+9+10 days—i.e. 200 days, or 6 months and 20 days

² The actual duration of this penance is 2+3+2+4+2+5+2+16+2+17+2+16+ . . . +3+2—2×133+17+2×80=343 days, or 2 days less than the period stated in the text. The Comm. points out the discrepancy

meal, then in the same manner she went downwards until a fast until a fourth meal, *after it* indulging all modes of desire. Each series lasted eleven months and fifteen days, the four lasted three years and ten months" (The rest is the same until) "she was beatified

Thus ends the ninth lesson

(So likewise *did* Mahasenakanha save that) "she abode observing the Ayambila vaddhamana mortification¹, to wit, she took an ayambila meal, then fasted until the fourth meal, then took two ayambila meals then fasted until the fourth meal, then took three ayambila meals, then fasted until the fourth meal *and so onwards*, the number of ayambila meals rising by an increment of one, accompanied by the fast until the fourth meal, until she took 100 ayambila meals, then fasted until her fourth meal. Thus when the Ayambila vaddhamana mortification was accomplished according to the scripture in fourteen years, three months, and twenty days and nights the nun Mahasenakanha took her way toward the nun Ajja candana and praised and worshipped her, and she abode exercising herself with many fasts until the fourth meal

So by this noble [mortification] the nun Mahasenakanha shone

Now it befell at the hour of midnight that there arose to the nun Mahasenakanha the thought' (*continue as in the tale of Khandae until*) "she said farewell to the nun Ajja candana and waited without eagerness for death by wasting away in starvation. So when she had studied in the presence of the nun Ajja candana the Laws of Peace and others, likewise the Eleven Scriptures and observed a period of seventeen full years she wasted herself away in a month's starvation, withheld from herself sixty meals, and

¹ One *ayambila* meal only is taken in a day hence there were $1+2+3+\dots+100=5050$ days in this penance on which *ayambila* meals were taken. There were 100 fasts until the fourth meal in each case this meal being *ayambila*, hence the total duration of the penance was $5050+100$ or 5150 days—i.e. 14 years 3 months 20 days

so fulfilled the end for which she had stripped herself
and with her last breaths was beatified

Beginning with eight years and rising with an increment of one year to seventeen

These in sooth should be known as the periods of Senie's
wives

Verily Jambū this is the matter of the Eighth
Scripture the Fortunes of End winners preached by the
Ascetic

Thus end the Fortunes of End winners the Eighth
Scripture

Om Homage to the Saint

The Fortunes of End winners the Eighth Scripture
form one book of Holy Writ. It has eight chapters which
are read in as many days. In its first and second chapters
there are ten lessons each in the third chapter thirteen
lessons in the fourth and fifth chapters ten each in the
sixth chapter sixteen in the seventh chapter thirteen in
the eighth ten. For the rest it is as the Nāy dhamma
kāha

ANUTTAROVAVĀIYA-DASĀO.¹

THE FIRST CHAPTER

IN those days, at that time the city Rayagihe (The arrival of the reverend Suhamme *took place* The congregation went out, *and so forth*, until) Jambu waited before him . thus he spoke

“If, sir, the Ascetic has preached this matter of the eighth Scripture, the Fortunes of End winners, what, sir, is the matter of the ninth Scripture, the Fortunes of them that were reborn in the Highest Mansions, preached by the Ascetic ?

Then Friar Suhamme said to Friar Jambu “Verily, Jambu, the Ascetic has preached three chapters of the ninth Scripture, the Fortunes of them that were reborn in the Highest Mansions

“If, sir the Ascetic has preached three chapters how many are the lessons, sir, in the first chapter ?

“Verily Jambu, in the first chapter there are ten lessons to wit

¹ This word commonly abbreviated to *Auttarōai* : signifies Fortunes of those who were reborn (literally, sprang unto being) in the Anuttara Mansions (see Cosmographic Appendix) The term *otai itja* Skt *aupapitika* designates a soul which is incarnated by *upai* : (avar ya), translation without any initial process of birth and childhood. An *upai ita* falls only to the lot of gods and hell dwellers (Tattvartha sutra II 35 52) The Buddhists share this idea. The terms, however are sometimes loosely applied to reincarnation generally (as above p 60)

Jalī, Mayālī, Uvayālī, Purisasene, Vārisene,
Dihadante, Latthadante, Vehalle, Vehāyase, and prince
Abhae."

"If, sir, in the first chapter . . . there are ten lessons . . . what, sir, is the matter of the first lesson . . .?"

"Verily, Jambū, in those days, at that time . . . the city Rāyagihe, splendid, tranquil, and prosperous . . . the sanctuary Gunasīlāe . . . the king Senie . . . the queen Dharinī." (The dream was of a lion; the prince was Jālī, like Mehe¹; the gifts were eight each, *and so forth*, until) "he sat up in his noble palace. . . .

The Lord arrived." (Senie went forth. Jālī also went forth, in the same wise as Mehe, and withdrew from the world in the same wise; he studied the Eleven Scriptures like Mehe; the mortification was the Guṇarāyana, as with Khandae²; the same narrative is to be told as of Khandae, the same reflexion, the same farewell. Together with the Elders he climbed up Viule in the same way, except that) "when he had fulfilled a period of friarship of sixteen years he in his death-month came to his death, fared upward beyond the paradises of the Moon, Sohamme, Isāne, [Sanam-kumāre, Māhinde, Bambhaloe, Lantae, Mahāsukhe, Sahas-sāre, Ānae, Panae,] Ārane, and Accue, and having passed upward far beyond the series of the Mansions of the Nine Gevejjas,³ was reborn as a god in the Mansion of Vījāe. Then the reverend Elders, seeing that Friar Jalī had come to his death, left the body as was meet on extinction, took his bowl and robes" (went down in the same way,⁴ until) "'Here, sir, is his religious equipment.' Then the Lord Goyame . . . said: 'Truly, Beloved of the Gods, thy disciple, Friar Jalī by name, was by nature gracious . . . now that Friar Jalī is come to his death, whither has he gone, where has he been reborn?' 'Truly, Goyame, my disciple'" (*and so forth, as in the case of Khandae, until*) "'he has been reborn as a god in the Mansion of Vījāe.'

¹ Above, p. 32 f., 71, 73

² See the Cosmographic Appendix

³ Above, p. 55.

⁴ See above, p. 60

‘ For how long, sir, is it declared that Jali shall dwell as a god ? ’

‘ O Goyame, it is declared that he shall dwell for thirty-two sagarovama periods ’

‘ Then, sir, when his life force, [existence, and dwelling time] are spent, whither will he go from this gods’ world ? ’

‘ O Goyame, he will become beatified in the land of Mahā videhe ’

Verily this, Jambu, is the matter of the first lesson in the first chapter of the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic ’

(The same story is to be told of the other nine except that the *first* six were sons of Dharini, Vehalle and Vehase of Cellana, and Abhae of Nandi. Of the first five the period of friarship was sixteen years, of three, twelve years, of two, five years. The first five were reborn respectively in Vijae, Vejayante, Jayante Aparajie, and Siv valtha siddhe, Dibhadante was reborn in Savvattha siddhe, the rest according to their order, Abhae in Vijae. The rest is as in the first lesson. The special feature in the case of Abhae is that the city was Riyagihe, the king Senie, the queen Nandi, the rest is the same)

“ Verily this, Jambu, is the matter of the first chapter in the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic

Thus ends the first chapter

THE SECOND CHAPTER

“ If, sir, this is the matter of the first chapter what, sir, is the matter of the second chapter ? ”

“ Verily, Jambu, in the second chapter there are thirteen lessons, to wit

Dihāsene, Mahāsene, Latṭhadante, Gudhadante, Sud
dhadante,

Halle, Dume Dumasene, Mahadumasene hight,

Sihe, Sihasene, Mahāsihasene hight,
And Punnasene, to be learned as the thirteenth
lesson."

"If, sir, in the second chapter . . . there are thirteen lessons . . . what, sir, is the matter of the first lesson . . . ?"

"Verily, Jambū, in those days . . . the city Rāyagihe . . . the sanctuary Gunasilae . . . the king Senie . . . the queen Dhārinī." (The dream was of a lion. The birth, childhood, and arts are the same as with Jālī, save that the prince was Dihasene; the story is entirely the same as that of Jālī until he comes to his end.)

(Thus with all the thirteen; Rāyagihe was the city, Senie the father, Dhārinī the mother. The period of all the thirteen was sixteen years. Two were reborn in Vijae, two in Vejayante, two in Jayante, two in Aparājie respectively, and the other five, beginning with Māhādumasene, in Savvattha siddhe.)

"Verily, Jambu, this is the matter of the second chapter in the Fortunes of them that were reborn in the Highest Mansions that was preached by the Ascetic."

(In both chapters they were beatified by a month's starvation.)

Thus ends the second chapter.

THE THIRD CHAPTER.

"If, sir, this is the matter of the second chapter . . . what, sir, is the matter of the third chapter . . . ?"

"Verily, Jambū, in the third chapter . . . there are ten lessons . . . to wit,

Dhanne, Sunakkhatte, Isidāse hight,
Pellae, Rāmaputte, Candimā, Putthimā,
Friar Pedhalaputte, ninth Potthale,

Vehalle told of as tenth; these are the ten by name:"

"If, sir, in the third chapter . . . there are ten lessons . . . what, sir, is the matter of the first lesson . . . ?"

. "Verily, Jambu, in those days . . . there was a city named Kayandi, splendid, tranquil, and prosperous a park Sahassambavane [rich in the flowers and fruits of] every season a king Jiyasattu Here in the city of Kayandi dwelt a merchant's wife named Bhadda, rich unsurpassed Bhadda the merchant's wife had a son named Dhanne, a boy perfect goodly of form attended by five nurses,—to wit, a wet nurse' (and so forth, as Mahabbale, until he studies the seventy two arts, and so onward, until) "he was fully ripe for enjoyment Then when Bhadda the merchant's wife saw that young Dhanne had passed his childhood, and was . . . ripe for enjoyment, she built thirty two palaces, lofty, towering' (and so forth,¹ until) "he was married by her in one day to thirty two daughters of worthy merchants" (The gifts were thirty two of each kind, and the same tale is told until) "he sat up in his noble palace .

In those days . . . the Ascetic arrived' (The congregation went forth; the king went forth like Kumie) "Then when young Dhanne [heard] the great cry [of folk]' (he went forth like Jamah,² only on foot the tale proceeds similarly until the difference that he said) "I will say farewell to my mother Bhadda, then I will in thy presence Beloved of the Gods go into the Order (and so forth, until he says farewell like Jamah [Bhadda] fainted and conversed as in the story of Mahabbale,³ until "having prevailed not upon him He said farewell to Jiyasattu as in the story of Thavacca putte⁴, the umbrellas and yak tails are described, Jiyasattu himself performed the ceremony of withdrawal, as Kanhe did for Thavacca putte, and so forth until) "he went into the Order, became a friar heedful in walking guarded in continence

On the same day that Friar Dhanne shaved his head and went into the Order, he praised and worshipped the Ascetic, and said 'Verily sir, I am free by thy leave

¹ See above p 31

² See above p 39 ff

³ See Bhag fol 793 ff

⁴ See Jay p 230 ff

to abide for all my life exercising myself with fasts until the sixth meal, in constant mortification, with acceptance only of āyambila gruel. When the time for the sixth meal comes round, I allow myself to accept āyambila, and naught but āyambila; likewise this must be soiled,¹ and naught but soiled; likewise this must be refuse,² and naught but refuse; likewise this must be what the many other ascetics, brahmans, guests, poor folk, and beggars do not desire. If it please thee, Beloved of the Gods, [make] no stay.' .

Then Friar Dhanne, being given leave by the Ascetic, became glad . . . and abode for all his life exercising himself with fasts until the sixth meal in constant mortification. When the first time for indulging in the sixth meal came round, in the first watch Friar Dhanne read his lection " (asked leave like the Lord Goyame,³ and so forth until) " he took his way toward the city of Kāyandī, went round in the city of Kayandī to the higher, [lower, and middle orders . . . and accepted] ayambila and naught but āyambila . . . [what the many other ascetics . . .] did not desire . So Friar Dhanne, seeking his victuals by this vigorous, zealous, earnest way of search, when he got food got no drink, and when he got drink got no food. So Friar Dhanne, neither sorrowful nor dispirited nor gloomy nor despairing nor wearying in self control, but observing a rule of heedfulness and assiduity, received gathered alms as chanced, sallied forth from the city of Kāyandī" (and so forth, like Goyame, until) "showed [him his food and drink]. Then Friar Dhanne, being given leave by the Ascetic, unbesotted⁴ . . . took by himself his food as a snake taking to its hole,⁵ and abode [exercising himself] with constraints and mortifications. . . .

Now it befell that the Ascetic set out from the city of

¹ *Samsattha*, i.e., given with a soiled hand, see *Āyār*. II. i. 11, *Kalpa sutra* (ed. Schubring), n. 14-18.

² *Ujjiya dhammisa*, fit to be thrown away, as being partly bad; *Āyār* II. i. 11.

³ Above, pp. 84, 91 f., 94.

⁴ See p. 80.

⁵ See p. 92.

kīyandi, from the park Sahassambavane, to travel about in outer countries. Then Friar Dhanne in the presence of the Ascetic and Elders of such sort studied the Laws of Penance and others, likewise the Eleven Scriptures, and abode exercising himself with constraints and mortifications. So by this noble . . . [mortification] Friar Dhanne" (as to be described in the same way as Khandae,¹ until) "he shone . . .

Now Friar Dhanne's feet showed a beauty of mortification of the following sort, to wit like a dry hush,² or a wooden shoe,³ or an old leathern slipper, thus Friar Dhanne's feet, dry, wizened, and fleshless, appeared to be only bone, skin, and veins, and not flesh and blood

Friar Dhanne's toes [showed a beauty of mortification] of the following sort, to wit, like pods of horse-gram,⁴ or pods of green gram and urd,⁵ that have been cut when ripe and laid out in the heat, and lie dry and wasted; thus Friar Dhanne's toes dry . . . [not flesh and] blood

Dhanne's legs [showed a beauty of mortification] of the following sort, to wit, like a crow's legs, or a heron's legs, or a peahen's⁶ legs . . . not [flesh and] blood

Dhanne's knees [showed a beauty of mortification] of the following sort, to wit, like a blackbird's⁷ knee joint, or a peacock's knee joint, or a peahen's knee joint, thus . . . [not flesh and] blood

Dhanne's thighs [showed a beauty of mortification] of the following sort, to wit, like shoots of the priyangu tree, or shoots of the jujube tree,⁸ or [shoots] of the Boswellia,⁹

* ¹ See above p 57

² *Challi* Gujarati *chal*

³ *Pauy*: Guj diminutive *pat rī*

⁴ *Kala*, glossed *kalṭhā*, which is in Sanskrit *kulittha* the Guj *kalṭhi*, or horse-gram, *Dolichos uniflorus*. The word for 'pod,' *sangaliyī*, survives in Guj *simgar*

⁵ Green gram, *mugga* is the modern *mung*, *Phaseolus mungo*

⁶ *Urd* is *masa* (Skt *masa*) Guj *arad*, the *Phaseolus radiatus*. D., however, has *urav*, which seems connected with Mar *urīa*

⁷ *Dheniyilīy*: Guj *dheḷ*

⁸ *Kīṭī*, apparently the Sanskrit *kīṭikī*, which is the *Turdus macurus*, and sometimes the crow

⁹ *Sallai*, Skt. *sillakī*, the *Boswellia thurifera*

or cotton tree,¹ that have been cut ripe and [laid out] in the heat, and lie dry [and wasted]; thus Dhanne's thighs . . . [not flesh and] blood.

Dhanne's hip-bone [showed a beauty of mortification] of the following sort, to wit, like a camel's foot, or an old bullock's foot, or a buffalo's foot . . . [not flesh and] blood

Dhanne's belly [showed a beauty of mortification] of the following sort, to wit, like a dry leathern water bag,² or a baking pot, or a wooden bowl, thus his belly, dry . . .

Dhanne's ribs [showed a beauty of mortification] of the following sort, to wit, like a row of roundels,³ or a row of platters, or a row of hurdles⁴ . . .

Dhanne's spinal vertebræ [showed a beauty of mortification] of the following sort, to wit, like a coping of roof tiles, or a row of globes, or a row of toy balls⁵, thus . . .

Dhanne's breast bone [showed a beauty of mortification] of the following sort, to wit, like a bit of a plank, or the mid rib of a flapper, or the mid rib of a fan, thus . . .

Dhanne's arms [showed a beauty of mortification] of the following sort, to wit, like pods of the *prosopis* bean,⁶ or pods of the *pahaya*,⁷ or pods of the *agatthiya*⁸, thus . . .

Dhanne's hands [showed a beauty of mortification] of the following sort, to wit, like dry dung-cakes,⁹ or leaves of the banyan, or leaves of the *palasa*¹⁰, thus . . .

¹ *S. mali* Skt. *Lalmali* the *Bombax malabaricum*.

² *Due* Skt. *dr̥tika* whence Guj *dr̥ r̥*.

³ *Thiaya*, see above, p. 49

⁴ *Munda*, said by Abhayadeva to be posts in which are fixed the bolts of cattle pens, glossed *nanki khun-ni gamani*, small troughs set before tethered cattle.

⁵ *Fatta*, explained by Abhayadeva as children's toys made of lac so Guj gloss *lacilo* a toy of small balls hung over babies cradles

⁶ *Sami*, the *Prosopis spicigera* (*spicata*), Guj *khij'rau*

⁷ Glossed in E. as *win-phal*, this can hardly be the *main plal* or *Randia dumetorum*

⁸ The *Sesbania* or *Coronilla grandiflora*, a leguminous tree.

⁹ *Chagamiya* Guj *chin*.

¹⁰ Skt. *palasa* or *kimsula*, the *Butea frondosa*.

Dhanne's fingers [showed a beauty of mortification] of the following sort, to wit, like pods of horse gram, or pods of green gram and urd, that have been cut when ripe and laid out in the heat . . . dry . . . thus . . .

Dhanne's neck [showed a beauty of mortification] of the following sort, to wit, like the neck of a water-pitcher, or the neck of a ewer, or an uccatthavapae¹; thus . . .

Dhanne's cheeks [showed a beauty of mortification] of the following sort, to wit, like the fruit of a gourd,² or the fruit of a hekuva,³ or a mango stone⁴, thus . . .

Dhanne's lips [showed a beauty of mortification] of the following sort, to wit, like a dried leech,⁵ or a wafer of glue, or a wafer of lac, thus . . .

Dhanne's tongue [showed a beauty of mortification] of the following sort, to wit, like banyan leaves, or fig⁶ leaves, or teak tree⁷ leaves, thus . . .

Dhanne's nose [showed a beauty of mortification] of the following sort, to wit, like a slice⁸ of a mango, or a slice of a hog-plum,⁹ or a slice of a lemon¹⁰ [cut when] ripe . . . thus . . .

Dhanne's eyes [showed a beauty of mortification] of the following sort to wit, like the slits in a lute, or the slits in a viol, or the stars at dawn, thus . . .

Dhanne's ears [showed a beauty of mortification] of the following sort, to wit, like the skin of a radish, or the

¹ Some kind of vessel

² *Litu*, the *alibu* or *Lagenaria vulgaris* (*Cucurbita lag*), half gourds are used to make beggars bowls or musical instruments

³ A very uncertain reading See appended text.

⁴ *Ambagajikuyi*, the *amba* or mango (*Mangifera indica*) has a large flat stone (Guj *gosli*)

⁵ *Jaloyi*, Skt *jalauias*, Guj *jalo*

⁶ *Umbara*, the *Ficus glomerata*

⁷ *Saga*, vernac *sag*, Skt. *śaka*, the *Tectona grandis*

⁸ *Pesiya* B. R. explain *pesiya* as 'rind', but here the sense is clearly 'slice', as given by Abb and the Guj

⁹ *Ambudaga*, Skt *amrutaka* the *Spondias mangifera*

¹⁰ *Mulunga*, Skt *mutulunga*, the *Citrus medica*

skin of a musk melon,¹ or the skin of a harellae*, thus . . .

Dhanne's head [showed a beauty of mortification] of the following sort, to wit, like a ripe gourd, or a ripe elalue,² or a sinhalae, [cut when] ripe thus Friar Dhanne's head, wizened, wasted, and fleshless, appeared to be only bone, skin, and veins, and not flesh and blood."

(Thus the description should be given for all parts, except that as regards the belly, ears, tongue, and lips there are no bones, and of them it is to be said thus "appeared to be only skin and veins.")

"So now, his feet and legs dried and wizened, his belly misshapen and grisly at the sides, sinking into his back, and with hips like a boulder, the rings of his ribs plain to view, the joints of his backbone easy to count as a rosary of elaeocarpus-berries, the divisions of his breast bone like the waves of the Ganges, his arms like withered snakes his hands dangling down like loose bridle rods, his skull quaking as though he were palsied, the lotus of his face faded, his mouth hollow like a pot, his eyelids sunken, Friar Dhanne by force of spirit alone walked and halted. He was faint in speaking, and before speaking As forsooth a cart of coals, ' (and so forth, like Khandae,⁴ until) "like a fire confined within a heap of ashes he shone mightily with glow, with lustre, and with splendour of glowing lustre

In those days, at that time the city Rayagihē
the sanctuary Guṇasūlā the king Senuē

¹ *Valunka* glossed *cirbhīti*. B P explain the Skt *valuka* as the *Cucumis utilisissimus*, but that is the *karkasī*. The *cirbhīti* (Guj *cirbhī rī*) is the musk melon plant, or something of the kind.

* Skt *kuravella* Hindi and Guj *kirelī*, the *Momordica charantia* or *M muricata* a cucurbitaceous plant

² The corresponding Skt word *elatuḥ* is the *kapittha* or *ilā* (*Feronia elephantum*, see *Rājā nighaṇṭu* iii 31, *Pharmacographia Indica* i, p 287). This seems to be meant here rather than the *aluka* (*kāśila* or *kāśa kanda*, the *Alocasia indica*, see *Rājā nighaṇṭu* vi 10).—(A.F.R.H.)

⁴ See above, p. 57

In those days, at that time, the Ascetic, the Lord Mahavire, arrived" (The congregation went forth Senie went forth The Law was preached The congregation went back) "Then King Senie, having heard and listened to the Law from the Ascetic, praised and worshipped the Ascetic, and said 'Of these fourteen thousand ascetics with Indabhu at their head, sir, which friar does most labour, and most clears his soul?

'Verily, Senie, of these fourteen thousand ascetics with Indabhu at their head Friar Dhanne does most labour, and most clears his soul

'For what cause sir, is it said that of these Friar Dhanne does most labour, and most clears his soul?

'Verily, Senie, in those days . there was a city named Kayandi'" (*repeat as above until*) "'he sat up in his noble palace Now it befell that as I travelled on and on, and passed from village to village I came to the city of Kayandi, to the Sahassambavane park, took a lodging such as was meet, and abode [there, exercising myself] with constraints ' ' (The congregation went forth, and the story is to be told in the same way until) "'he went into the Order, (*and so forth until*) he took [by himself] his food as [a snake takes] to its hole Now Friar Dhanne's feet ' (the entire description of his body is to be repeated until) ' 'he shines For this cause, Senie, it is said that of these fourteen thousand ascetics Friar Dhanne does most labour and most clears his soul

Then King Senie, hearing and listening to this matter from the Ascetic became glad and joyful, thrice walked round him from right to right, praised and worshipped him, took his way towards Friar Dhanne, thrice walked round him from right to right, praised and worshipped him and said 'Happy art thou, Beloved of the Gods, very righteous, well fulfilled in thy purposes, fulfilled of thy tokens, well hast thou won the fruit of thy birth and life in humanity Thus he praised and worshipped him

then took his way towards the Ascetic, thrice praised and worshipped him, and went back by the way that he had come.

Then it befell that at the hour of midnight, as he was holding a religious vigil, the following inward . . . [thought] arose in Friar Dhanne: 'Truly I by this . . . [mortification] "' (*and so forth*, the pondering and farewell being the same as with Khandae; together with the Elders he climbed up Viule, [and brought on his death] by a month's starvation; the period was nine months, *and so forth*, until) "he in his death-month came to his death, fared upward beyond the [paradises of the] Moon . . . and having passed upward far beyond the series of the Mansions of the Nine Gevejjas, was reborn as a god in the Mansion of Savvattha-siddhe" (The Elders went down in the same way *as in the story of Khandae*, until) "' Here, sir, is his religious equipment.' Then the Lord Goyame" (made inquiry as in the case of Khandae; the Lord prophesied *in the same way*, until) "' he has been reborn as a god in the Mansion of Savvattha-siddhe.' "

'For how long, sir, is it declared that Dhanne shall dwell as a god?'

'O Goyame, it is declared that he shall dwell for thirty-three sagarovama periods.'

'Then, sir, whither will he go from this gods' world?'

'O Goyame, he will become beatified in the land of Mahā-videha.'

Verily this, Jambū, is the matter of the first lesson preached by the Ascetic."

Thus ends the first lesson.

thirty two of each kind, and the story goes on until) "he sat up in his noble palace .

In those days ' (the arrival took place, Sunakkhatte went forth in the same way as Dhanne, his withdrawal from the world is to be told in the same way as that of Thavacca putte, until) "he became a friar, heedful in walking guarded in continence Now on the day that Friar Sunakkhatte shaved his head in the presence of the Ascetic and went forth he took upon himself a vow" (and so forth, until) "he took by himself his food like [a snake taking] to its hole, and abode [exercising himself] with constraints [The Ascetic set out] to travel about in outer countries He studied the Eleven Scriptures and abode exercising himself with constraints and mortifications So by this noble mortification" (and so forth, like Khandae) "In those days the city Rayagihe . the sanctuary Gunasila . the king Senie The Lord arrived (The congregation and the king went forth, the Law was preached, the king and the congregation went back) "Now it befell that while Friar Sunakkhatte at the hour of mid night [was holding] a religious vigil' (and so the story continues as of Khandae¹ His period was of many years Goyame made inquiry" [the Lord] spoke in the same way, until) "'he has been reborn as a god in the Mansion of Savvattha siddhe He shall dwell as god for thirty three sagaravama periods 'Then, sir, [whither will he go]? 'He will become beatified in the land of Maha videhe'

Thus ends the second lesson

(So likewise the story is to be told of the other eight in the same course as Sunakkhatte, except that two were in Rayagihe, two in Sae, two in Vanyaggame, the ninth in Hatthinaure, the tenth in Rayagihe respectively Nine had Bhadda as mother, nine had thirty two gifts of each kind, nine made their withdrawal in the same way as Thavacca

¹ See p. 57.

² See p. 60

putte, for Vehalle his father performed the ceremony Vehalle [kept as period] six months, Dhanne nine, the others many years. The mortification was for a month, all [were reborn] in Savvattha siddhe, and were beatified in Mahā videhe.)

“Thus the ten lessons,

Verily this, Jambu, is the matter of the third chapter in the Fortunes of them that were reborn in the Highest Mansions, that was preached by the Ascetic, the Lord Mahavire¹ . . . who has won to the seat whence there is no return, and which bears the name of Beatification.”

Thus end the Fortunes of them that were reborn in the Highest Mansions. Thus ends the ninth Scripture.

The Fortunes of them that were reborn in the Highest Mansions form one book of Holy Writ. It has three chapters, which are read in three days. Of these, there are in the first chapter ten lessons, in the second chapter, thirteen lessons, in the third chapter, ten lessons. For the rest it is to be read like the Dhamma kaha.

¹ Supply the rest from p. 11

² Viz the Naya-dhamma-kaha

APPENDIX I

TEXT OF THE ANUTTAROVAVAṆ

THE Prakrit text of the Anuttaravavā which is here presented can make no claim to critical exactness. It aims merely at presenting the vulgate more or less faithfully, with the ordinary blunders corrected. Scarcely any notice has been taken of the countless misspellings and small errors that disfigure every manuscript only variants of some slight importance being noted.

The materials used in forming this text are

A = British Museum Or 5130 a fairly good manuscript written in fine large characters of about the seventeenth century and containing a Gujarati gloss (*taba*) incorporating parts of Abhayadeva's commentary

B = British Museum Or 5131 a manuscript in small neat script of about the same age containing the Sanskrit commentary of Abhayadeva. It is not very correct

C = a manuscript kindly lent from the library of the

An attempt has been made to discriminate between the older and the later Prakrit of the text. As is apparent the narratives which are abbreviated by the use of *ja'* and *ta'et* often show nominatives in *o* as do also the colophons of the several sections whereas the full text regularly has the older nominative in *e*. These passages and their immediate context I have therefore treated uniformly and sometimes rather arbitrarily as belonging to the secondary Prakrit and imposed upon them the nominative in *o* throughout, printing them in italics. Uniformity in the use of intervocalic *g* and *y* (representing Sanskrit *ḷ*) has not been sought by me probably it never existed. The sounds were almost identical, as they are in some dialects of Germany and though doubtless Jain writers had preferences in certain connections they never established a general rule.

Indian Institute at Oxford. It was written in Samvat 1622, Baisakh *śudī*. It is on the whole a good manuscript and neatly written.

D = the Calcutta edition published Samvat 1631, Baisakh *śudī*, by Satyavrata Sūmasrama. This contains the Prakrit text a Gujarati interpretation, and Abhayadeva's commentary. The last named portion is comparatively well edited the remainder is bad.

E = a lithograph containing the Prakrit text with a Gujarati interpretation, published at Bombay in 1894. It is so senselessly corrupt that its readings without support are of no value. Some of them, however, are interesting, and in one or two cases better than those of the other sources.

ANUTTAROVAVAIYA DASANAM

Tenam kalenam tenam samaenam Rayagihe nayare
Ajja Suhammassa samosarāṃ Parisā niggaṃ jāra
Jambu pajjuvasaḥ evaṃ vayasī

Jai nam bhantesamanenam *jāra* sampattenam atthamassa
angassa Antagada dasanam ayam atthe pannatte, navamassa
nam bhante angassa Anuttarovavaiya dasanam samanenam¹
jāra sampattenam ke atthe pannatte?

Tae nam se Suhamme anagare Jambum anagaram evaṃ
vayasī

Evam khalu Jambu samanenam *jāra* sampattenam
navamassa angassa Anuttarovavaiya dasanam tūpi vagga
pannatta

Jai nam bhante samanenam *jāra* sampattenam navamassa
angassa Anuttarovavaiya dasanam tao vagga pannatta,
padhamassa nam bhante vaggassa Anuttarovavaiya dasanam
samanenam *jāra* sampattenam kai ajjhayaḥ¹ pannatta?

Evam khalu Jambu samanenam *jāra* sampattenam
Anuttarovavaiya dasanam padhamassa vaggassa dasa
ajjhayana pannatta tam jaha

Jali Mayali Uvayali Parisasene ya Varisene ya

¹ Omitted in the MSS and editions

Dihadanto ya Latthadante Vehalle Vehirase Abhae
1 ya kumaro¹

Jai nam bhante samanenam jāia sampattenam
Anuttarovavaiya dasanam padhamassa vaggassa dasa
ajjhayana pannatta, padhamassa nam bhante ajjhayanassa
Anuttarovavaiya dasanam samanenam jāia sampattenam
ke atthe pannatte?

Evam khalu Jambu, tenam kalenam tenam samanenam
Rayagihe nayare riddha thimiya samiddhe—Gunasilae
ceie—Senie rayā—Dharini devi *Sīho sumino, Jāli kumāro,*
jahā Meho Itthattao dao, jara uppim pasāya jāia viharai
Simi samosadhe Sentiyo nuggao Jahā Meho tahā Jali 11
nuggao, taheva nikkhanto, jaha Meho ekkarasa anqām
ahijjai, gunarayanam tato lammam, jahā Khandayassa,
evam jā ceia² Khandayassa rattaraya, sū ceia cintana³
āpucchana, therehimi saddhim Iulam taheva duruhai,
naiaram solasa vasum samanna pariyaḡam paunitta kala
mase kalam kicca uddham Candima Sobham Isana jara
Aran' Accue kappe Navaya-gevejja vimana patthade⁴
uddham duram vivaitta Vijae vimane devattae uvavanne
Tae nam therā bhagavanto Jalim anagaram kala gayam
janitta parinivvāna vattiyam kaussaggaḡam karenti 2 patta
civaraim genhanti, taheva uttaranti, jāia Ime se ayara
bhandae bhante tti, bhagavam Goyame jāra evam vayasī

Evam khalu devanuppiyanam antevasi Jai namam anagare
pagai bhaddae se nam Jai anagare kala gae kahim
gae, kahim uvavanne?

Evam khalu Goyama mama antevasi taheva jaha Khandā
yassa jara kala gae uddham Candima jara Vijae vimane
devattae uvavanne

¹ The spelling of several of these names is very dubious *Uiaj li*
is the tradition of A D and E as in the similar verse of the
Antagada dasao while C gives *Uiaj li* In the next line I have
given the readings of C A has *D l adante ya Latl adante ya Vihalle*
ya Vihise Abhaye ti ya D gives *Dikase e ya Latthadante ya*
Vihalli 11 iyase Abhiti ja 11 iyasse Abha jakum re E

² *Jav ceia A j ieva C j iia D E*

³ *Viyana D*

⁴ So C rightly, ⁵ *vi n ne A and D* Similarly below See Thananga
fol 197 where the Comm gives the Sanskrit form as *prastata*

Jalissa nam bhante devassa kevaṃyam kalam tñu
pannatti?

Goyama battisam sigarovamañam tñu pannatta

Se nam bhante tñu¹ deva loy lo au kkhāṇam 3 kañim
gacchihū 2?

Goyama Mahavidehe vase sījhihū

Evam khalu Jambu samanēnam jāta sampattēnam
Anuttarovavāya dasanāṃ pa lhamassa vaggassa padhamasā
ajjhayanassā ayam atthe pannatte

*I rari sesāna u natanham bhāṇiyāṃ, nataram cā
Dhūrinī suya, Vēhalla Vēhāsā Cellanāe, Abhao Nandāe
Aillā am² pa canharī sōlāsa iasāim sāmanā a pariyaō,
tū ham barasa iāsāim, dō ham pañca iāsāim Aillā am
pa canharī ānupurīte (uā dō I yae I eJayante Jayante
Aparāye Saviatthasiddhe D hadante Saviatthasiddhe, anu
lame am³ sesā, Abhao I yae Sesam jaha padhame⁴ Abha
yassa nūnattam⁵ Rīyagthe nayare, Senie rīyī, Nanda devī⁶,
sesarī takerā⁷*

Evam khalu Jambū samānenam jāta sampattēnam Anut
tarovavāya dasanāṃ padhamassa vaggassa ayam atthe
pannatte

Iti padhāmo vāggo samatto⁸

Jai nam bhante samanēnam jāta sampattēnam Anuttaro
vavāya dasanāṃ padhamassā vaggassa ayam atthe pan
natte doccassa nam bhante vaggassa Anuttarovavāya
dasanāṃ samanēnam jāta sampattēnam ke atthe pannatte?

Evam khalu Jambu samanēnam jāta sampattēnam
Anuttarovavāya dasanāṃ doccassa vaggassa terasa ajjha
yana pannatta, tam jaha

Dihāsene Mahāsene Latthadante ya Gudhadante ya
 Suddhadante ya
 Halle¹ Dume Dumasene Mahādumasene ya ahiē
 Sihe ya Sihasene ya Mahasihasene ya ahiē
 Punnasene ya bodhavve terasame hoi ajjhayane

Jai nam bhante samanenam *jāia* sampattenam Anuttaravavaiya dasanam doccassa vaggassa terasa ajjhayana pannatti doccassa nam bhante vaggassa padhūmassa ajjhayanassa samanenam *jāia* sampattenam ke atthe pannatte?

Evam khalu Jambu, tenam kalenam tenam sīmaenam Rayagihe nayire—Gunasilāe cete—Senie rīya—Dharinī devī *Sihō sumino jaha Jālī tala jammam, balattanam, lalio, nararam Dihāseno kumaro, sarī eia rattavaya jaha Jālissa jāia antam kahu*

Etam terasa 11—*Rāyagiho, Semyā piya, Dharinī maya Terasanha 11 solasa vītsā paṇiyao, ānupūjite līyae donni, lījayante donni Jajante donni, Apārājīe donni, seza Mahādumasena m aī jāia Sarvattasiddhe*

Evam khalu Jambū samanenam Anuttaravavaiya dasa nam doccassa vaggassa ayam atthe pannatte *Masiyae sarīlāhande dosu 11 raggesu*

Tti biyo raggo samatto

Jai nam bhante samanenam *jāia* sampattenam Anuttaravavaiya dasanam doccassa vaggassa ayam atthe pannatte taccassa nam bhante vaggassa Anuttaravavaiya dasanam samanenam *jāia* sampattenam ke atthe pannatte?

Evam khalu Jambū samanenam *jāia* sampattenam Anuttaravavaiya dasanam taccassa vaggassa dasa ajjhayana pannatta, tam jāhi,

Dhaṇḍe ya Supakkhatte ya Isidise ya ahiē
 Pellae² Ramaputte ya Candimī Putthimī 11 a,

¹ *Hulle A E*

² This ending is omitted in C

³ *Pellae (Ela) D Palle E*

Pe lhalaputte anagare navame Potthile vi ya,¹
Vehalle dasame vutte ime ya² dasa ahiya

Jai nam bhante samanenam jara sampattenam Anuttaro
vavayi das³ā⁴ taccassa vaggassa dasa ajjhayana pan
natti, padhamassa nam bhante ajjhayanassa samanenam
jara sampattenam ke atthe pannatte?

Evam khalu Jambu, tenam kalepam tenam samaenam
Kiyandi⁵ namam nayari hottha riddha thumiya samiddha
—Sahassambavane ujjane savva uu⁶ —Jiyasattu raya⁷
Tattha nam Kayandie nayarie Bhadda namam satthavahi
parivasai addha jara aparibhuya Tise nam Bhaddae
satthavahie putte Dhanne namam darae hottha ahina jara
suruve pañca dhai pariggahie,⁸ tam jaha, khira dhare jaha,
Mahabbalo jara baiattarim lalao ahie⁹ jara alam bhoga
samatthe jae yavi hottha Tae nam s¹⁰ Bhadda satthavahi
Dhannam darayam ummukka bala bhavam jara bhoga
samattham¹¹ yavi¹² janitta battisam pasaya vadimsae karei
abbhuggaya¹³ m¹⁴siya¹⁵ jara tesim majjhe bhavanam anega
kambha saya sannivittam jara battisae ibbha vara
kannayanam ega divasenam panum genhavei Battisao
dao, jara uppin pasaya phuttantehim jara viharai

Tenam kalenam tenam samaenam samane¹⁶ samosadhe
Parisa niggaja raya jaha Kuriyo talā niggao Tae nam
tassa Dhannassa daragassa tam mahaya jaha Jamali taha
niggao, nararam pāya cārenam, jara jari narara i
ammayam Bhaddam satthavahim apucchami, tae nam
aham devanuppiyanam antie jara pavvayami jara jalā
Jamali taha apucchai Mucchiya¹⁷ vutta padivuttiiyā jalā

¹ Potthile vi ya C omitting navame E gives for this line Pedl la
putte anag re Pedhdhi vi ya a agure Podhile vi ya

² 1e C

³ The MSS in this word vary between K gandi and K jandi I
follow the latter merely for the sake of uniformity

⁴ See Vāy p. 52

⁵ C adds Jotth

⁶ But below ¹⁰parikkhite a common variation

Apparently the Sanskrit adhite (3rd sing mid.) L gives it janti
(for the usual aṭṭhā)

⁷ V vi C cavi A E vi D

⁸ Bhag fol 960

⁹ Sami D

¹⁰ I ucc¹¹ i C

*Mahabale, jūr jīhe no samenei, jahā Ilāvaicijuttassā
Jiṇṇasattum āpuccāsi, chitta cāmarāḍo, sayam eia Jijāsattā
nikkhamāsi kareḍi, jahā Ihāḍi cēijuttassa Hanhā, jāra
pavvāḍe apgare jao iriya samie jāia gutta bambhāyari*

Tae nām se Dhanne anagare jīm ceva divasam muḍe
bhavittā jīa pavvāḍe, tam ceva divasam samanam
bhāgavam Mahāviram vandāi namamsāi 2 evam vayasi

Evam khalu icchamā nam bhante tubbhehim abbhānun
ṇae samāṇe jivajjivāe chattham chatthenam anikkhittenam
ayambila pariggahienam tavo kammenam appanāṇam bha
vemaṇassa¹ viharittāe Chatthassa viva nam piraṇa
vamsi kappāi me ayamlilam padiggahettāe, no ceva nam
anayambilam, tam pi ya samsattham, no ceva nam asam
sattham tam pi ya nam ujjiya dhammiyam no ceva
nam anujjiya dhammiyam tam pi ya jam aṇi e bhāve
samāna mahāna ahi-kivāṇa vanimaga navakankhanti
Aha suham devapuppiya ma pi libandham

Tae nam se Dhanne anagare samanenam bhāgavay
Mahāviram abbhānunṇae simiṇe hattha jivajjivāe
chattham chatthenam anikkhittenam tavo kammenam
appanāṇam bhivemaṇe viharāi Tae nam se Dhanne
anagare padhama chattha khamāna paranayamsi pa
dhamaṇe porisāe sajjhiyam kareḍi, jahā Goyama sāni takeia
ājucchai jāra jen eva Kayandi nāyari ten eva viagacchai 2
Kayandi nāyari ucca jāia a lamāṇe ayambilam no apa
yambilam jāra navakankhanti Tae nam se Dhanne
anagare tae abbhujjāyae payattāe paggaḍhiyae esāṇe
esamāne jai bhāttam labhāi to panam na labhāi aha
pīnam labhāi to bhāttam na labhāi Tae nam se Dhanne
anagare adine avimaṇe akaluse avisāi aparitanta jogi²
jayana gha laṇa jogi caritto aha pajjattam samudanam³
pi liggaheḍi 2 Kayandi nāyari padinikkhamāi jahā Goyam
jāia⁴ padidamsei Tae nam se Dhanne anagare sama
nenam bhāgavaya abbhānunṇae samāṇe amucchie jāia

¹ So all the sources, against grammar but E which gives *bhāḍe*

² Dialect? ³ *Sivāḍā* a C perhaps rightly see above p 61

⁴ Take A

anayjhoavaruppo balam va jayjaga lhuo nam ajj meo aro
aharasa ahare 2 samjamepam tava jāra viharai

Tae nara samape bhagavam Mahavire annav: tava
keyandio nivarao Sahassambavan so ujjayso pa hikkhamai
2 balava jayavava viharai viharu Tae nam so Dhanne
anagare samanaso bhagavao Mahavira^{sa} tabarur^{am}
therupam antie samava in ay um ekkarava ang um ahujai
2 samjamepam tava: ajj pavari bhavemape viharai Tae
nam so Dhanne anagare tepam ucilevam jālā Alan 1
jāra utasobhemape 2 citthai

Dhanna^{sa} nam anagara^{va} piva^{am} avam eyarute
tava ruva lavyape hottha, se jaha namae—sukka challi: va
katthe piva: va jaragga utahant¹: va, evam eva Dhan-
na^{sa} anagara^{sa} piya sukka² bhukkha nimmams: attu
camma churattie pannavanti, no ceva nam manasa soni
yattie

Dhanna^{sa} anagara^{sa} piva^{am} avam eyarute
se jaha namae—kala sangaliya: va mugga msa
sangaliya: va tarupiya chinna unhe dinn: sukka samar
milayam in 2 citthanti, evam eva Dhanna^{sa} piyargulivo
sukka^o jāra soniyattie

Dhanna^{sa} janghamam avam eyarute se jaha—
kaga jangha: va kanka jangha: va dhenivaliya jangha: va
jāra soniyattie

Dhanna^{sa} janunam avam eyarute se jaha—kali
pore: va maura pore: va dhenivaliya pore: va, evam jāra
soniyattie

Dhanna^{sa} uru se jaha namae—sama karille: va
bori karille: va sallai samali tarunae chinpe npe
jāra citthai, evam eva Dhanna^{sa} uru jāra soniyattie

Dhanna^{sa} kadī pattassa³ im⁴ eyarute se jaha—
uttha pae: va jaragga pae: va mahisa pae: va jāra soni
yattie

¹ So A C E with Abhayadeva ut *nahe* D

² See p 132 here A omits *bhukkha*: *bhukka* C *sukka*: *bhukkha* L

³ So C Abhayadeva has the same but mentions the reading
⁴ *pattassa* found in A E and in the Prakrit text of D

⁴ Thus all the sources and so below perhaps it is only a graph c
variant for a jam

Dhannassa udara-bhayaassa im' eyārūve . . . se jaha—
sukka-due 1 vā bhajjanaya kabhalle 1 vī kaṭṭha kolambae 1
va, evam eva udarāṃ sukkam . .

Dhannassa pūṣṭiya-kadayānam im' eyārūve . . . se jaha—
—thiṣayāvali 1 va pūṣṭyāvali 1 va muḍḍāvali 1 va . . .

Dhannassa piṭṭhi¹-karandayānam aṃyam eyārūve . . . se
jaha—kannāvali 1 vī golavali 1 va vattāvali 1 va, evam
eva . . .

Dhannassa ura-kadayaassa² aṃyam eyārūve . . . se jaha—
—cittaya-kaṭṭare 1 vī viyana patte 1 vā tūliyanṭa patte 1 vā,
evam eva . . .

Dhannassa bhūnam . . se jahā nāmae—sami-sanga-
liya 1 va pūṣṭiya³ sangaliya 1 va agatthiya sangaliyā 1 va,
evam eva . . .

Dhannassa hatthānam . . se jahā—sukka chagariya
1 vī vada patte 1 va palasa patte 1 vā, evam eva . .

Dhannassa hatthaṅguliyanam . . se jahā—kala sanga-
liya 1 va mugga māsa sangaliyā 1 va taruniya chūṇa aṃya
dīna sukka samāṇi, evam eva . .

Dhannassa giva . . se jahā—karaga giva 1 va kundiya-
giva 1 vā uccatthavānae 1 vā, evam eva . .

Dhannassa hanuṃya . . se jaha—lau-phale 1 vī heku-
va phale⁴ 1 va ambagattliya 1 va, evam eva . .

Dhannassa utthanam . . se jaha—sukka jaloya 1 va
silesa guliya 1 va alattaga⁵ guliya 1 va, evam eva . .

Dhannassa jibbhae . . se jaha—vada patte 1 va umbara⁶-
patte 1 va saga patte 1 va, evam eva . . .

Dhannassa nāse⁷ . se jaha—ambaga pesiyā 1 vī

¹ *Ṭiṭṭhi*^o C, the 1 being a correction, similarly on p 132 it reads
ṭiṭṭhi karaṃ laga sandhikhi, and A has *piṭṭhum assienā*. On *ṭiṭṭhi*
see J R A S., 1907, p 2 ff. The other sources read *piṭṭha*^o

² *Ura karan layassa* A, sim E

³ *Vah iya*^o C

⁴ Thus C, *hakuṃ*^o B *hekuca*^o commentary of D, *hanva*^o text
of D, *haphkuba*^o A, *hakuna*^o E. The word is plainly corrupt

⁵ So A, D, *alatta*^o C, E

⁶ *Pal isa*^o C, *umbara*^o *pal isa*^o *va la*^o *s iya*^o E

N 132 f 10 E

ami idaga pesiy : i va maulunga¹ pesiya : i va taruniv :
evam eva

Dhanna²sa acchinam se jaha—vina chidde : i va
vaccisaga³ chidde : i va pabbaya taragi⁴ : i va, evam eva

Dhanna⁵s kammam se jaha—mula challiva⁶ : i
va valunka challiva : i va karellava challiva : i va, evam
eva

Dhanna⁷sa sasa⁸ se jaha—tarunaga laue : i va
tarunaga elue : i va sinhalae⁹ : i va tarunae jara cithai
evam eva Dhanna¹⁰sa anagara¹¹sa sisam sukham lukkham¹²
nummamsam atthi camma churattae panna¹³va no ceva
nam mamsa soniyattae Iva : sarrattila : i era narara :
udara blāya ari : ari : a j lā uññā eesam atthi na bhara¹⁴
camm¹⁵ chura¹⁶tae panna¹⁷va tti lla na

Dhanna¹⁸ nam anagare nam sukkenam bhukkhenam¹⁹
piya janghornna vigaya tadi karilenam kadhi kadahenam
pittham²⁰ asienam udara bhayānenam jayjāmanehim pāsu
liya kadaham akkha sutta mala viva²¹ ganejjāmanehim
pitthi²² karandaga sandhihim ganga taranga bhuenam ara
kadaga desa bhaenam sukka sappā samānehim biha²³him
dhila²⁴ kadali viva lambante²⁵ya agga hatthehim lampāna

¹ So C commentary in A (*m ul ga*) text of D *n ul nga*² text of A (corrected) *mal il nga* Abhavadeva in B and D *ul nga* E.

So C with Abhavadeva who explains *vaccisaga tad ja tuesā*
*bad il sama*³ A *vattī sama* text of D

² The choice of readings is difficult. The texts of A and C give as
their tradition *p bh iya tarig*. This is mentioned as a variant by
Abhavadeva (B and D) who however found as the standard reading
pabb ja-t rag or *ot rig*

³ So C E. A, countenanced by Abhavadeva has *clatt* in the nr-
two cases. D also varies.

⁴ *S n t l e C*

⁵ A gives *sikkham* only C and D *lukkham* only. Abhavadeva gives
both *sasa n mukkhā* E

⁶ So A C but *j bh i* above

⁷ A and D *bhavanti bhavati bhavanti C*

⁸ So E and Abhavadeva. C has *sul enae s kkh am* A *sukkh*
am only and the Prakrit of D *mukkhena* only

⁹ *Pitth n A* see p 131 n. 1

¹⁰ *Tica C*

¹¹ Thus C

¹² *Sikhila C.*

vare¹ vā vā vā vā vā sīsa ghādi pāvī ya vāyana kamale
 ubbha la ghādi muhe ucchuddha² najana kose jivam
 jivenam giccha jivam jivenam cittaī, bhāsam bhāsisīmī
 tti gila 2 se jāhī nīmae—ingala sīgadiya 1 vī jālā
 Kān laō tahā jīa huyisane vā bhāsa rasi palicchane
 tivenam teenam tava teya sīrie vāsobhōmīne 2 cittaī

Tenam 1 denam tenam samaenam Rīyagihe nayare—
 Gunasīlāe ceie—Senie rīyī Teyam kilenam tenam
 samaenam samane bhagavam Mahāvīre³ sīmosadhe
 Pārisā 1 nīga jā Senīyo nīga Dhammā lalī Pārisā
 jādī jāyā Tae nam se Senie rīyī samatassa antie
 dhammam soccī nīsamā samanam bhagavam vandā
 namamsu 2 evam vāyisi

Imasi nam bhante Indabhui pamokkhinam coddasan
 ham samāpa sīhassinam layare anagare mahā dukkara
 kārae⁴ ceva maha nījāyāre ceva?

Evam khālū Senīya āmasim Indabhui p mokkhanam
 coddasanham sīmana sīhassinam Dhanne anagare mahā
 dukkara kārae ceva maha nījāyāre ceva

So keṇ atthepam bhante evam vuccu imasim jīa
 sīhassinam Dhanne anagare mahā dukkara kārae ceva
 mahā nījāyāre ceva?

Evam khālū Senīya tenam kalenam tenam samaenam
 kayandī nīmam nayarī hottha uppum pīsīya
 vāḷunsae viharū Tae nam aham annaya layā puvvanu
 jīvām⁵ caramane gīmanugīmam dūjjamīne jē eva
 kayandī nayarī jē eva Sīhassambavane ujji ne ten eva
 vīgāe ahī padiruvam oggaham oggehnamī 2 samjame
 nam jāa viharū Pārisī nīga jā tahā jāa pavvāe
 jāa bilam vā jāa ihareī Dhannassa nam āagarassa

¹ So the tradition of C (*kampa a t t*) and Abhayadeva *o te a A*
o v e a a E D is corrupt but supports C

² So C supported by Abhayadeva in B *t ccl a t t l a° A ubb d l l a°*
 commentary in D *uel ad l l a°* text *nnud l l a E*

³ Only in D and E

⁴ The spelling of A varies between *n jjarattir e n jjar tar e* and
n jjarat C gives *n jjar tarāe* twice (once with *n*) and once *n j ra*

⁵ After *t* *s* begins a lacuna in A

⁶ *o p v e C*

payanam *sāḥi* : *caṇṇa* : *sāḥi* : *jāra* uttasobhemanno 2 ciṭṭhaḥ
 So ten' atthēnam Sāḥi : *oṇa* : *vucca*, imasum¹ eodda
 sūḥam sūḥam sūḥam Dhaṇṇe anagāro mahā duk
 kara kīrae mahā : nijjāravāro eoa

Tao nam so Senie ruja samanaṇṇa bhagavao antie eyam
 attham socci nīṇam : haṭṭha tuṭṭha . . samanā
 bhagavam tikkhutto yāhinam piyāhīnam kare 2 vandā
 namamsa 2 jen' ova Dhaṇṇe anagāro ten' ova utagaccha
 2 Dhaṇṇam anagāram tikkhutto yāhinam piyāhīnam
 kare 2 vandā namamsa 2 eam vavasi

Dhaṇṇe si nam tumam devanuppiya sūḥam sūḥa
 yāṭṭhe kaya lakkhaṇe, suladdhe nam devanuppiya : tava
 mīṇasāe jamma jivīya phalo, tti kattu vandā namamsa
 2 jen' ova samāne bhagavam ten' ova utagaccha 2
 samanā bhagavam tikkhutto vandā namamsa 2 jam
 ova disam² paṇḍhūe t im ova disam padigae

Tao nam tassa Dhaṇṇassa anagārasa anpaya kava
 pūva rattavaratta kala samayamsi dhamma jagarīvam 2
 im'eyarūve ajjhatthue 1

Evam khalu aham imenam uraleṇam *jahā* *Khandao*
tahera cintā, āpucchanaḥ, *therehim sa lāḥi* : *Vindā* : *duru*
hai, *vasīyae* *samlehanūe*, *nara māsū* *pariyāo*, *jāta* *kula*
mase *kīlam* *kīca* *uddham* *Cindima* *jāta* *Naṇava* *govejja*
vimana *patthade*³ *nāddham* *duram* *vuvatta* *Sivvaṭṭhasiddhe*
vimane *devattie* *uvvāṇe* *Therā* *tahera* *uttaranti* *jāta*
Ime *so* *ayam* *bhandae* *bhante* *tti* *bhagavam* *Goyame* *tahera*
jucclai *jahā* *Khandayassa* *bhaṇṇaṇi* *vaṇare* *jāta* *Sa*
vatthasiddhe *vimane* *uvvāṇe*

Dhaṇṇassa nam bhante devassa kevaṇyam kalam thu
 pannatta⁴

Goyama tettiṇam sagaravamam thu panvatta.

Se nam bhante t to deva logao kaḥim gacchihu?

Goyam : Mahāvidehe vīse sijjhīhu

Evam khalu Jambu samanēnam *jāra* sampattenam
 padhamassa ajjhayānassa ayam atthe pannatte

¹ After this word the *heuna* of A ends.

² *Disi*, A and D *disi* E in both cases

³ See above p 12

*Padhamam ayyayanam samattam*¹

Jai nam bhante ullhetao Evam khalu Jambu, tenam
 kalenam tenam samaenam Kayandi nayan—Jiyasattu
 raya Tatttha nam kayandie nayanie Bhaddi namam
 satthav ih parivasai a lha Tise nam Bhaddie sattha
 vāhe putto Sunakkhatte namam dīrae hotthi ahina jāia
 surive pañca dhā parikkhitte jalā Dhanno taheia, battisao
 dāo jāia uppiṃ piya vadimsae viharai

Tenam kalenam tenam samaenam samosarinam jahi
 Dhanno tahā Sunallhatto u niggao jhā Iddācāputtassa
 tahi nikāmanam jāia anagare jae iriya samie jāia
 bambhayai Tae nam se Sunakkhatte anagare jam ceṇ
 divasam samānassa bhagavao antie munde jāia pavvāie
 tam ceva divasam abhiḡaham taheia jāia bilam iva
 ahare 2 samjamenam jāia viharai bahiyi janavaya
 viharani viharai elkarasa angum ahijjai sam
 jamenam tavasa appinam bhavemaṇe viharai Tae nam
 se Sunakkhatte tenam uralenam jalā Khandao Tenam
 kalenam tenam samānam Piyaḡhe nayan—Gunasilāe
 ceṇe—Senie raya Sumi samosadhe Parisi niggajū
 Rājū niggao Dhamma lala Raya padiga parisū
 jādīgayā Tae nam tassa Sunakkhattassa annaya kayai
 pavva ruttivaratta kila samayamsi dhamma jagiriyam
 jalā Khandajassa Bal i usa pariyaḡo Gojama jecclā
 taheia laheia jāia Savvatthasiddhe vimine devattie uva
 vāne Tettisam sigarovam um thū Se nam bhante
 Mahāvidehe sijjhulū

*Biyaṃ ayyayanam samattam*²

I t a i Sunakkhatta namerai sesū vi attā U T i jacc
 natara p ā u m r i d o i Rajaple d n i i Sacc do i
 I ā i j a j ā m e n a m i Hatthi n i j u r e d i s a n i o R a j i n d e
 N a r a i l a n e B l a f l a i j a i a n i n a i a i h a r i b a t t i s a i d i
 n a t a j l a i n i k k h a m a i a i T i t a c c a j u t t a s s a s a r i s a i I e l a l

¹ As usual C o n t s this clause² Omitted in C

*lassa piṇḍā kareṃ Chammāsā lehalle,¹ nara Dhanre,
sesānam bahu rāsā māsīyā² sarileharū, Sarraṭṭhasidde
sare, Mahāridhe sūḥamāna³ Iram dasa aṇḍhayanāni*

Evam khalu Jambu samanenam bhagavayā Mahavi-
renam aḥ garenam tūttha garenam saha sambuddhenam⁴
loga nahenam loga ppadivenam loga ppajjoya garenam
abhava daenam sarana daenam cakkhu daenam magga
daenam dhamma daenam dhamma deśānam⁵ dhamma
vara cauranta-cakkavattinā apadibhaya vara nana dāmasana
dharenam jinenam⁶ janaenam buddhenam bohaenam
muttenam mojaenam tinnenam taraenam aivam ayalam
aruyam aṇantam akkhayam avvaḥham apunaravattayam
siddhigāṇānamadheyam thanam sampattanam Anuttaro
vavaiya-dāṇanam taccassa vaggassa ayaṃ atthe pannaṭṭe

*Anuttarorataṇḍa dasaṇāni samattāni Aaramam aṇḍa
samattam*

*Aṇuttarorataṇḍa dasaṇāni ego suya-Han llo, tinni ragqā
tisu ceta divuseṇu uddissai Tattha padlame rage dasa
uldesagā, lue rage terasa uddesaja, tase rage dasa
uddesagā Sesam jalā Dhamma kahā neḥarā⁷*

¹ *Velā lae A C Velallile D Vāḥ' ee E.*

² *M sam C, E m isc A m siye saṇ lehaṇ e D*

³ *Siddhasantaḥ D*

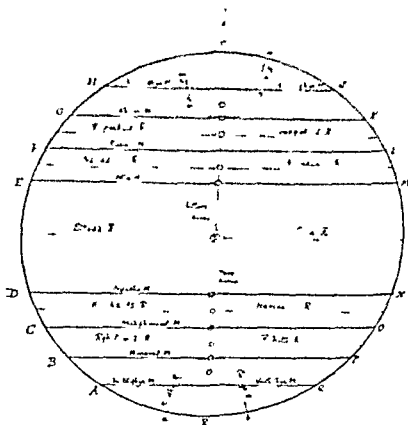
⁴ *Sayam suḥ D, sayamsambuddha am E*

⁵ According to E the epithets *dhamma nuyac aṇḍa dhamra*
aṇḍa should be added here

⁶ This and the following words down to *apunaravattajam* are
found only in C. A reads *dharenam j' e* (j' ca D) *siddhigāṇā*. E has
the same epithets as A except *j' e* but in different order

⁷ *Disyati A*

⁸ A Sanskrit colophon follows



The total diameter of Jambudvīpa is 100 000 *yojanas*. The maximum width of Bharata varṣa like that of Airavata varṣa is $52\frac{1}{2}$ *yojanas*, that of Haimavata and that of Haravyavata are each $10\frac{1}{2}$ *yojanas*, that of Hari

and that of Rāmyaka are each 2105 $\frac{1}{2}$ *yānas*, and that of Videha is 1210 $\frac{1}{2}$ *yānas*. At each of the extremities of the Himavat and Śikhari ranges (B, P, G, K) there are two great spits of land jutting out for 300 *yānas* into the sea, towards the cross quarters of the compass each divided into seven parts. These are the eight Antara dvīpas, in which dwell barbarians. Bharata Airavata and Videha (with the exception of the Deva kuru and Uttara kuru districts) are called "Karma bhūmis, because *tirthalāras* are born and beatified there the rest of Jambu dvīpa, together with the Deva kurus and Uttara kurus is inhabited by *Yugalis* or giants.

The mention of *Pandu mahurā* in our text (p. 81) is interesting. By this name is evidently meant the southern city of Madura, where the Pandiyan dynasty was ruling in the fifth century B.C., and probably earlier. The Pandiyans, however, were not Pandavas, and the Jain identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor's 'Oriental Historical Manuscripts,' vol. 1, p. 195 *et seq.*, which states that Madura in the time of the wars of the Mahābhārata was ruled by Babhravahana son of Arjuna by the daughter of the Pandiyan king of Madura. The Mahābhārata, on the other hand, makes Babhravahana son of Arjuna by Citrangada, daughter of Citravahana, the king of Manipura. It may also be noted that the old Tamil poets call the Pandiyan kings *Jaucayan* and *kaurayan*.

One of the bases of this fantastic geography is the peculiar Jain theory of the solar system. Jain maps of the world mark the place of the sun at E, N, a, and d, that of the moon at D, M, l, and c. "They start from the theory that in the course of twenty four hours the sun, as well as the other heavenly bodies can traverse only half of the circle around Meru, hence when the night ends in Bharata varsa, the sun whose light gave the previous day has just arrived at the north west of Meru. Hence the sun which actually rises at this very time in the east of

Bharatavarsa cannot be the same sun which set on the previous evening but is another sun, which is however indistinguishable to the eye from the first. On the morning of the third day appears again the first sun, which by this time has reached the south eastern corner of Meru, and so on. For the same reason, the Jains assume two moons, two series of nakshatras, etc. All the heavenly bodies are thus duplicated.¹

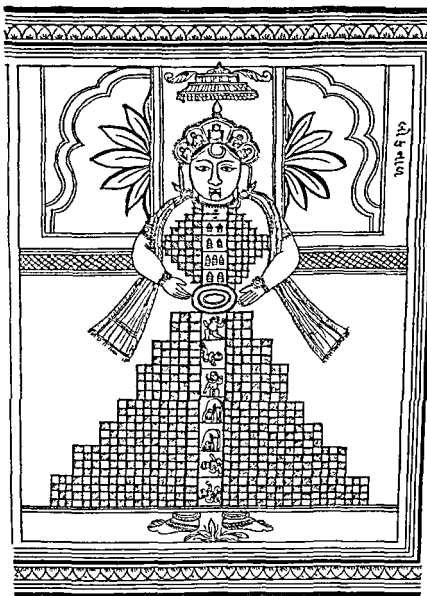
The earth and its planetary system, however, form but a small part of the regions which Jain cosmography undertakes to describe. Its theory may be understood from the accompanying diagram,* representing the series of worlds under the figure of a woman, whose waist is formed by our earth. Below our earth are seven other earths of gradually increasing magnitude, called Itatnaprabha, Sarkaraprabha, Valukaprabha (see p. 81) Panlaprabha, Dhumaprabha, lamaprabha, and Mahatamahaprabha. In the midst of each of these lower earths lie hells, *narakas* or *nirayas*.

Some distance above our earth begins the series of celestial spheres. These comprise twelve *kalpas*, which, in ascending order beginning from the *kalpa* nearest to us, are styled Saudharma, Arana, Sanatkumara, Mahendra, Brahmaloaka, Lantaka, Mahasukra, Sahasara, Anata, Pranata, Arana, and Acyuta,² which form the bust of the figure in the diagram, a series of nine regions called Graiveyas, which form the collar, and lastly the five Anuttara vimanas—Vijaya, Vijayanta, Jayanta, Aparajita, and Sarvartha-siddha—which constitute the crown of the figure above which the world tapers to an end in the region styled Isat pragbhara, which is shaped like an umbrella and is tenanted by the redeemed souls. These regions are supposed to contain palaces *vimānas*, tenanted by the Vaimanika gods. The first eight *kalpas*, taken in

¹ Tihant, *Astronomie Astrologie, und Mathematik, in Bühler's *Grundriss* pp. 21, 22.

² Taken from Padmavijaya's Samarāditya Kevala nā Ras published at Bombay in 1842.

³ For the Prakrit names of these see p. 110.



A JAIN CHART OF THE UNIVERSE

Bharata varṣa cannot be the same sun which set on the previous evening but is another sun which is however indistinguishable to the eye from the first. On the morning of the third day appears again the first sun, which by this time has reached the south eastern corner of Meru and so on. For the same reason, the Jains assume two moons two series of *nakṣatras*, etc. All the heavenly bodies are thus duplicated.¹

The earth and its planetary system, however, form but a small part of the regions which Jain cosmography undertakes to describe. Its theory may be understood from the accompanying diagram representing the series of worlds under the figure of a woman, whose waist is formed by our earth. Below our earth are seven other earths of gradually increasing magnitude called Itanaprabha Śarkaraprabha, Valukaprabha (see p. 81) Paṇḍaprabha Dhumaprabha, Tamaprabha, and Mahatamaprabha. In the midst of each of these lower earths lie hells, *arakas* or *nirayas*.

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¹ Thebaut 'Astronomie Astrologie und Mathematik' in Bühler's *Grundriss* pp. 21-22.

² Taken from Padmanavaya's Samarāditya Kevala nī Rīṣ published at Bombay in 1882.

³ For the Prakṛti names of these see p. 110.



A JAIN CHART OF THE UNIVERSE

the same order as above, contain respectively 32 lakhs of *umanas*, 28 lakhs, 12 lakhs, 8 lakhs 4 lakhs, 50 000 40,000, 6 000, *Anata* and *Pranata* together have 400 *Arana* and *Acyuta* together 300, the three series of the nine *Graiveyas* have respectively 111, 107, and 100, and the five *Anuttara umanas* have 1 each, the total being 97,023 ¹

APPENDIX III

NOTE OF THE JAIN DOCTRINE OF PSYCHOLOGY

JAIN philosophy divides the whole of Being into (1) soul (*jīva*), (2) merit (*dharma*), (3) demerit (*adharma*), (4) ether (*alāsa*), and (5) atoms (*judgala*), to which some add time " Merit is a cosmic principle or force acting as the ground for the motion of atoms and souls being in the same relation to them as water to the fish swimming through it, ' demerit is another principle on which is based their rest being in the same relation to them as a tree to a traveller who sits under it Ether has the property of pervading all space (both *loka* the universe which is filled by ' merit ' ' demerit, etc and *aloka*, the Void, which contains only ether), and of making room for atoms and souls

Soul is described in a manner that strongly reminds us of the Vedānta It is in essence pure intelligence *cetanā*, characterised by the property of energy *upayoqa*, but in course of time it suffers infection (*āsrava*) from foreign matter or material " work (*diaya karma*) On its

¹ Much information on these subjects will be found in the *Bhagavati* vi etc. *Umasvāti's Tattvartha sutra* bh śya bks 11 11 the numerous *kētra sa śas* and *saṅgraha śas* of other Jain authors and Colebrooke's *Miscellaneous Essays* new edition vol ii p 19 *et seq*

² See *Tattvartha sutra* bh śva bh 11 *Kundakunda's Pancatikāya samaja śra*, with commentary (Bombay edition 1904) *Jaina tattvādarśa* (Hindi edition p 20 *et seq*) etc

relations to this foreign matter depend the soul's moods (*bhāra*). Matter in contact with the soul causes a discoloration of its primitive translucence, which assumes the forms of passion, wrath, or error. Under the influence of these matter develops four moods of soul (*bhāra larma*). When the matter in contact with the soul comes into active operation upon it, the mood is called *andayita*. When this process ceases the mood is *anṛasamika*. When the activity of matter is partly nascent and partly ceasing, the mood is *lāṇṇjoṣaśamika*. When the foreign matter is being entirely dissipated, the mood is *lāṇṇita*. A fifth mood, in which the soul energises in its own essential purity without influence of matter is called *jāṇī amika*¹. Throughout all these phases, however, the soul is strictly passive in relation to matter. It is an agent only in relation to its own modifications in these processes. Its salvation (*mul ti, molsa*) consists in a total removal of these external influences and in the free exercise of its essential pure, absolute intelligence.

The soul's energy, *upaśoja* takes the forms of 'knowledge' *jñāna*, and "vision, *darsana*. The first consists of the definite apprehension of particular objects (*saṁkalpa*) the latter of indefinite apprehension or intuition of general ideas (*nirvikalpa*). In the course of time as matter defiles the soul it produces on it *jāṇāṇāṇīya larma*, perverting its knowledge. On the partial dissipation of this *larma* (*lāṇṇopāśama*, see above) the soul by the exercise of the physical organs and the *manas* or thought organ obtains *matijñāna* or *abhinibodhikajñāna* in which it has an imperfect apprehension in the forms of individuality, of corporeal and incorporeal substances. When again this *larma* is partially dissipated and the soul exercises the thought organ, it obtains *srutajñāna* an imperfect apprehension of corporeal and incorporeal substances in individual forms. When again this *larma* is partially dispelled and the soul imperfectly apprehends corporeal substances only in individual forms, this is *aiāḥti jñāna* (Prakrit *ohi nāṇa*,

¹ Cf the term *parināma* on p. 75

see p 69) When this *Iama* is partially dispelled and the soul imperfectly apprehends concepts of corporeal substances in the minds of others in individual forms this is *manah parvūjī jñāna*. When however this *Iama* is entirely dissipated, and the soul apprehends universally all corporeal and incorporeal substances in individual forms this is its essential 'absolute knowledge,' *Iśāla jñāna*.

To the above definitions of Kundakunda and his commentators we append some remarks based on the Tattvārtha sūtra bhāṣya.

The Tattvārtha sūtra 1.13 groups together the functions of *mati*, *smṛti*, *samyaktva*, *cintā*, and *abhinibbāha* which Śāstra in *loco* distinguishes thus—*smṛti* is a resuscitation of a concept without the sight of the object which originally aroused it. *samyaktva* is a resuscitation of the concept when the object is again seen, *cintā* (*tarka* or *vyūpti*) is the constant mental association of the *sāllīya* or predicate of the syllogism with the *sāllāna* or middle term, *abhinibbāha* (*inimāna*) is the function of inference from the connection of the middle term with the subject of the syllogism. The process of *matī jñāna* is analysed in the Tattvārtha sūtra 1.15 thus. After a mere indeterminate impression of the existence of the object, we have first *atagraha*, i.e., a definite impression of generic quality in it, e.g., whiteness humanity. Next comes *īha* a process of inquiry starting from certain of the data already attained—e.g., an inquiry whether the white object is to be conceived specifically as a banner or a line of cranes, or whether the human being is a karmīta Lata, etc. Then come *apāya* or *atāya*, in which we decide to accept the result of the inquiry as correct, and lastly *dhāraṇa* the final form in which the concept thus accepted is established in the mind for future use¹.

These definitions have an important bearing upon text, p 18. There we have the terms *atagrala* (the cognisance *ogginhat*) *īha* ('entered into inquiry

¹ See also *Pramāṇa naya tattvāloka* śloka:

Jñānacandra's commentary

perception), and *mati* (mat j arer i i h i h i i ā ena i "v th faculty of intelligence arising from perception, glossed as *āll mat āll i ā j rāll i ena mati rē p r l l itautpattē j l h l i l l i r i j a p r i e e l e l e i ā*)

Śrut j idā is knowledge derived from the Scriptures or from the writings and teachings of the heads of the Church.

On the exact meaning of *mat j i j n i ā* controversy has raged. It may be broadly defined as a supernatural perception of visible objects which proceeds directly from the soul without the mediation of the bodily organs, it is congenital in gods and denizens of the hells and may be occasionally acquired by men and lower animals.

Acāl j j n ā i (see p. 75) is the unlimited knowledge of the saint in the highest stage of illumination extending over every class and phase of matter and spirit in the world.¹ It arises on the dissipation of the influences of the *mo i ā i j n ā i d v a r ā i j a d a r s ā n ā i r ā i y a*, and *antar j i ā l a r m ā* (p. 51). For a short time the saint remains in bodily life while the force of his *āy i ā l a r m ā* constrains him to experience a last remnant of good *karma*. At length the e vanish and he attains *m ā* complete emancipation.

There is a similar series of the modes of 'vision'. The soul contracts *d ā r s ā n ā r ā n i j a l a r m ā* on the partial dissipation of this arises (1) *caḷḷur-darsā ā* when the eye imperfectly apprehends in general forms corporeal substances (2) *acaḷḷur dar ā n ā*, when there is imperfect apprehension in general forms of corporeal and incorporeal substances by means of the other physical organs or thought organ, and (3) *araḷḷ i darsā i ā* when there is imperfect apprehension in general forms of corporeal substances. To *l e r ā l ā j n ā i ā* corresponds *l e r ā l ā darsā i ā*.

An important chapter of Jain epistemology is that dealing with the *Najas* the various modes of ratiocination by which

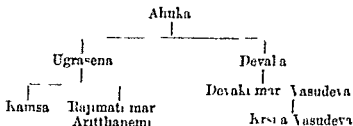
as contrasted with the higher or intuitive metaphysical knowledge, the thinker forms partially true conceptions of reality¹. They are based on the division of ideas (*artha*) into "generic concepts" (*sāmānya*, the common attribute constituting a class, yet really existent in the individuals of the class, such as substantiality, cognisability, etc.), and "particular concepts" (*viśeṣa*, distinguishing one individual from others of the same class). In the first or *naigama naya*, the thinker comprehends objects as characterised by both generic and particular concepts, without regard to the uniformity of the terms employed to denote the objects. In the second, or *saṃgraha naya*, he views the objects as essentially generic concepts, regarding particular concepts as implied in generic. The third or *vyatīkārā naya*, is the reverse process of thought regarding the generic concepts as real only in so far as they are associated with the particular. In the fourth, or *ryu sūtra naya*, the thinker conceives objects as existent solely in present time for it is only to such that we can attribute action relative to others, and hence reality. In the fifth or *śabda naya*, he regards the object denoted by terms of different grammatical form (*cā*, "jar, "pot, "jug") as the same. In the sixth, or *samabhirūḍha naya*, on the contrary, he attaches a different idea to every synonym corresponding to its etymology; these verbal differences between synonyms, he argues, correspond to real differences between the objects denoted by the terms, similar to the difference between *ghaṭa* (jar) and *paṭa* (cloth). In the seventh, or *cram līta naya*, he regards the object, though expressed by a single term as real only in so far as it is performing the functions denoted by the term—*cā*, a jar (*ghaṭa*) is real only in so far as it contains (*ghaṭanam*) water, for otherwise the term *ghaṭa* might be applied equally well to the *ghaṭa*.

¹ These are discussed in the *Tattvārtha sūtra bhāṣya* and other commentaries on *Tattvārtha sūtra* 1.34 *et seq.* and in the *Pramāṇa naya tattvavahārikā* vii. A good popular exposition is to be found in *Vinavavijaya's* *Nāya karmika* with *Gambhīravijaya's* commentary. The *Digambaras* differ somewhat in their explanation of the terms

ADDENDA

P 12 Note 3 On the dimensions of the *yajana* see Journ. Royal Asiatic Society, 1906, p 1011 ff

P 13, Note 3 The history of Arutthanemi is given in the Uttaradhyayana xxii The relationship of the chief of these personages is as follows



See also p 67 After he had overthrown Kamsa Kṛṣṇa put Ugrasena on his throne Afterwards, finding that the city of Mathura was being constantly attacked by Jarasandha Kṛṣṇa founded the city of Dvaraka or Dvaravati (Baravai), and settled the Yadu princes in it

P 24 Note 1 Bharata was the eldest son of Pṛabha, the first *tirthakara*, his residence was in Vinita or Ayodhya (not the classical town of that name)

P 47 It is possible that the word *syā*, here translated "litter," denotes rather a car similar to the enormous vehicles which are used to convey images of gods in procession—for example, those of Puri and the southern temples

P 53 The *sind uāra* flower is the *Lotus trifolia*, a variety of the *Lotus nepalensis* with pale blue blossoms

P 63 Note 2 Nalakuvara, though several times mentioned is little more than a name in Sanskrit literature It is however, worth noting that he figures in Tibetan magic under the name *Narakuvara* and the Tibetan Kanjur contains a translation of a lost Sanskrit work styled *Malā yajsa senapati-narakuvara lalpa* Ritual of the Great Fairy General Narakuvara, according to which he is the leader

of the army of his father *Vai ravana*. It is hard to say which is the more primitive form of the name and the Tibetan translators have added to the difficulty by rendering the word by *Gar i l an i coq* the excellent Dancer doubtless deriving *araṇu* from the root *ar* to dance. Whatever be the correctness of this etymology the Tantric attribute of dancing is appropriate in the circle of deities to which *Vai ravana* and his son belong for example *Kurukullā* the wife of *Kama leśa* or Cupid and hence a Tantric form of the classical *Rati* is also figured as a dancer.

P 70 Compare with this transformation the process described in the *Tiru i vai xxiii*. When about to create the universe anew from himself *Vēnu* first assumes materiality without being as yet determined into formal and cogitable being (*a i r i*) and extends himself like a long rod then as a huge mass passes from the condition of primitive matter (*īraṇṇi*) into that of *al i* or *ḷ i* from which the universe is evolved in accordance with *Sūkhya* doctrine.

P 118 The word *s i l i l e* is glossed by *Abh* somewhat corruptly in the MS Brit Mus Or 3130 and 3131) as *s i s i l i l i i l i l i s s o y a t s i p l a l i i t i l o k i r t t a*. *S s i l i l a* is apparently concocted to explain the Prakrit *s i l i l e*. Dr Hoernle has suggested to me that the latter may represent the Sanskrit *jāl* or *s i l l a* the well known *Batalis pauc lat* or *Ipo l p t i* the tubers of which sometimes grow to the weight of 40 or 50 pounds. The form *s i l i l a c* which presupposes a Sanskrit *s i l l a l a c* he explains from the fact that *rgīla* is applied to the 4th race *ṭha long t l* has a secondary form *s r i l l*. The word spelt *saṇḍalā* is probably the *saṇḍal* — i.e. the *Citull s i jaris* (*trapist* in the *Ryanighaṭṭu* i 498 of Apte's edition) the ordinary water melon commonly known as *tarb s*.

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